

# **Vedanta Dindima**



# Index

SR. No	Verse	Page No
1	<a href="#">Verse 1</a>	2
2	<a href="#">Verse 2</a>	4
3	<a href="#">Verse 3 and 4</a>	7
4	<a href="#">Verse 5 (Important )</a>	11
5	<a href="#">Verse 6 (Important )</a>	15
6	<a href="#">Verse 7 (Important )</a>	17
7	<a href="#">Verse 8</a>	21
8	<a href="#">Verse 9</a>	23
9	<a href="#">Verse 10</a>	25
10	<a href="#">Verse 11</a>	30
11	<a href="#">Verse 12 (Important )</a>	32
12	<a href="#">Verse 13</a>	34
13	<a href="#">Revision - Previous Lecture</a>	37
14	<a href="#">Verse 14</a>	38
15	<a href="#">Verse 15</a>	39
16	<a href="#">Revision - Previous Lecture</a>	42
17	<a href="#">Verse 16 (Important )</a>	43

SR. No	Verse	Page No
18	<a href="#">Verse 17 (Important )</a>	44
19	<a href="#">Verse 18</a>	45
20	<a href="#">Verse 19 (Important )</a>	47
21	<a href="#">Verse 20 (Important )</a>	49
22	<a href="#">Verse 21</a>	51
23	<a href="#">Verse 22</a>	53
24	<a href="#">Verse 23</a>	55
25	<a href="#">Revision - Previous Lecture</a>	56
26	<a href="#">Revision - Previous Lecture</a>	58
27	<a href="#">Verse 24 and 25</a>	59
28	<a href="#">Verse 26 (Important )</a>	60
29	<a href="#">Verse 27 (Important )</a>	62
30	<a href="#">Verse 28</a>	64
31	<a href="#">Revision - Previous Lecture</a>	65
32	<a href="#">Verse 29</a>	67
33	<a href="#">Verse 30 (Important )</a>	68
34	<a href="#">Verse 31 (Important )</a>	70
35	<a href="#">Revision - Previous Lecture</a>	72

SR. No	Verse	Page No
36	<a href="#">Verse 32</a>	76
37	<a href="#">Verse 33</a>	79
38	<a href="#">Verse 34</a>	82
39	<a href="#">Revision - Previous Lecture</a>	83
40	<a href="#">Verse 35 (Important )</a>	88
41	<a href="#">Verse 36 and 37</a>	89
42	<a href="#">Verse 38 (Important )</a>	92
43	<a href="#">Verse 39 (Important )</a>	94
44	<a href="#">Verse 40 (Important )</a>	96
45	<a href="#">Verse 41</a>	97
46	<a href="#">Verse 42</a>	104
47	<a href="#">Revision - Previous Lecture</a>	108
48	<a href="#">Verse 43</a>	110
49	<a href="#">Verse 44</a>	113
50	<a href="#">Verse 45</a>	114
51	<a href="#">Verse 46</a>	116
52	<a href="#">Verse 47</a>	117
53	<a href="#">Verse 48</a>	120
54	<a href="#">Verse 49 (Important )</a>	121
55	<a href="#">Verse 50</a>	123

SR. No	Verse	Page No
56	<a href="#">Verse 51</a>	128
57	<a href="#">Verse 52</a>	133
58	<a href="#">Verse 53</a>	134
59	<a href="#">Verse 54</a>	137
60	<a href="#">Verse 55</a>	138
61	<a href="#">Verse 56</a>	141
62	<a href="#">Verse 57</a>	143
63	<a href="#">Verse 58</a>	147
64	<a href="#">Verse 59</a>	148
65	<a href="#">Verse 60</a>	150
66	<a href="#">Verse 61</a>	151
67	<a href="#">Verse 62 and 63</a>	152
68	<a href="#">Verse 64</a>	153
69	<a href="#">Revision - Previous Lecture</a>	155
70	<a href="#">Verse 65</a>	160
71	<a href="#">Verse 66</a>	163
72	<a href="#">Verse 67 (Important )</a>	164
73	<a href="#">Verse 68</a>	167
74	<a href="#">Verse 69</a>	169
75	<a href="#">Verse 70</a>	172

SR. No	Verse	Page No
76	<a href="#">Verse 71 (Important )</a>	175
77	<a href="#">Revision - Previous Lecture</a>	177
78	<a href="#">Verse 72</a>	178
79	<a href="#">Verse 73</a>	179
80	<a href="#">Verse 74</a>	180
81	<a href="#">Verse 75</a>	182
82	<a href="#">Verse 76 (Important )</a>	183
83	<a href="#">Verse 77</a>	185
84	<a href="#">Revision - Previous Lecture</a>	186
85	<a href="#">Verse 78</a>	188
86	<a href="#">Verse 79</a>	190
87	<a href="#">Verse 80</a>	195
88	<a href="#">Verse 81</a>	204
89	<a href="#">Verse 82</a>	205
90	<a href="#">Verse 83</a>	208
91	<a href="#">Verse 84</a>	211
92	<a href="#">Verse 85</a>	215
93	<a href="#">Revision - Previous Lecture</a>	218
94	<a href="#">Verse 86</a>	221
95	<a href="#">Verse 87 (Important )</a>	222

SR. No	Verse	Page No
96	<a href="#">Verse 88</a>	224
97	<a href="#">Verse 89</a>	226
98	<a href="#">Verse 90</a>	227
99	<a href="#">Verse 91</a>	228
100	<a href="#">Verse 92</a>	229
101	<a href="#">Verse 93</a>	230
102	<a href="#">Verse 94</a>	231

# Lecture 1

## 1) 94 Verses :

- Written by Narasimha Saraswati 500 years ago... Commentary called Vedanta Sara by Sadananda Subodini...

## 2) Dindima :

- Drum / Beating instrument( not for storing) Announcement / Public declaration / Not to teach Vedanta... but to recollect important points - Conclusions made.
- No explanation / Reasoning...
- Picking flowers to form Vedanta bouquet - Not to grow plants.
- Vedanta Grantham's - Conclusions / Box of salient features of an article.
- Sweets are Sattvic Abava - ' Nididhyasanam ' Grantha - ' Mind ' has logical support.
- Only bouquet, no progressive development - Assorted ideas.
- Only Badam / cashew / Pista or assorted packet.
- Nididhyasanam - Granthas - Focus on 2/ 3 essentials.
- Aham satyam - Jagan Mithya - Jeevo Braheiva Na Paraha.

## 3) To be done after Gita / Upanishad :

- Satchidananda Saraswatya commentary his photo is book.



## Verse 1 :

वेदान्तडिण्डिमास्तत्त्वमेकमुद्घोषयन्ति यत् ।  
आस्तां पुरस्तात्तेजो दक्षिणामूर्तिसंज्ञितम् ॥ १ ॥

vedāntaḍiṇḍimāstattvamekamudghoṣayanti yat ।  
āstām purastāttattejo dakṣiṇāmūrtisañjñitam ॥ 1 ॥

The drum beats of Vedanta proclaim loudly the One Reality. That Brilliance, denoted by the name Dakshinamurthy, may stay before us [ Verse 1 ]

- Mangala Sharanam.
- Invoke Dakshinamurthy – Adi Guru Sadashiva.. Shankara... Dakshinamurthy
- Vedanta drums - Proclaiming Tattvams / Principles / Messages...
- Highest = Advaitam  
= Dakshinamurthy = Param Brahma.
- Seated - Facing Southward.  
- Yamaha - Presiding deity of south.
- South = Agyanam / Samsara / Janma /Marana / cycle.
- South = Kala Tattvam
- Jnani = Kala Kala
- Atma Jnanam gives strength to face old age and death.
- Courage Dakshinamurthy has and passes to his disciples... Therefore Ishvara Guru Atmeti...

One Brahman Tattvam has both

Saguna

Dakshinamurthy

Effulgence of Consciousness

Teja Tejaha

Brahma Jyoti

“Nirguna”

Param Brahma

Let Dakshinamurthy Stand in invisible  
form when I write this!

- Present as inspiring Guru Tattvam.

### Verse 1 :

- Entire cosmos = 2 Principles, 2 Categories - 2 Padarthas.
- Students / chairs / Lamps... Don't count as millions.

Divide them into

Atma

I Experiencer / Brahman / Bokta

Anatma(Not Brahman) / Maya

Experienced creation

Bogya Prapancha

- All experienced = Maya... inexplicable, Can't answer all questions of world... why sun like that mind like that, Body like that, daughter like that.
- Experience world - Trim curiosity and adjust, Maya world experienced can't be explained.
- I am Brahman - What I experience is Maya.
- Experience and accept - All because of karma chant Poornamadah.
- I Experienter am the only reality.
- Everything I experience = Mithya / Maya / our body / Mind / World

**Can't explain why my mind behaves in such a way today?**

- Aham satyam - Jagan Mithya...

**Verse 2 :**

आत्माऽनात्मा पदार्थौ द्वौ भोक्तृभोग्यत्वलक्षणौ ।  
ब्रह्मैवात्मा न देहादिरिति वेदान्तडिण्डिमः ॥ २ ॥

ātmā'nātmā padārthau dvau bhokṭṛbhogyatvalakṣaṇau ।  
brahmaivātmā na dehādiriti vedāntaḍiṇḍimaḥ ॥ 2 ॥

Atman and non-Atman are the two categories, one having the characteristics of the enjoyer and the other of the enjoyed respectively. Of these, Atman is Brahman alone; not the body-mind-sense complex. This is the proclamation of Vedanta.[ Verse 2 ]

- Understanding called Jnanam... wisdom.
- Don't Ask why you did that... don't prove in past ask 'Question' – Life well lubricated...
- Aparā Vidya = Avidya...
- Material Science = Avidya...

- Atma Jnanam liberates...

## 5<sup>th</sup> Vedanta capsule :

- By forgetting real nature... Convert life into burden... by asking 'Questions' to God.
- By remembering real nature, life is blessing.
- Instead of asking questions of Maya... claim and ask questions about me Brahman.

**Enjoy : I am capable of creating Maya !!**

## 4<sup>th</sup> capsule :

- I am never affected by any event in body / mind.

## Dakshinamurthy Stotram :

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं  
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।  
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpana-Drshyamaana-Nagarii-Tulyam Nija-Antargatam  
Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa |  
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [ Verse 1 ]

- I am Screen... never affected by comedy / Tragedy of film...

## 2 Principles :

- Spiritual knowledge = Jnanam / Spiritual ignorance = Ajnanam.

- I am Screen... never affected by comedy / Tragedy of film...

## 2 Principles :

- Spiritual knowledge = Jnanam / Spiritual ignorance = Ajnanam.
- 2 important for all beings... because one is liberating wisdom and other is Shackling...
- Feel body / Mind / Surroundings trap... Bandaha.
- Trapped feeling = Bandaha
- Free = Never feeling trapped. }
- Know difference in order of reality... Jnanam gives Mukti... Feeling I am always free.
- Ajnanam gives sense of entrapment.

## Vamadeva : Jiva - Encaged

- Body continues... I am released bird.
- Bondage is in Himalayas also.

## Liberation :

- Its a state of mind created through Jnanam } Not an Ashrama.

## Lecture 2

### Verse 3 :

ज्ञानाऽज्ञाने पदार्थौ द्वौ आत्मनो मुक्तिबन्धदौ ।  
ज्ञानान्मुक्तिर्निबन्धोऽन्यात् इति वेदान्तडिण्डिमः ॥ ३ ॥

jñānā'jñāne padārthau dvau ātmano muktibandhadau ।  
jñānānmuktirnibandho'nyāt iti vedāntaḍiṇḍimahaḥ ॥ 3 ॥

There are two categories, knowledge (of the Self) and ignorance. They are the cause of liberation and bondage respectively of Atman. Of these knowledge liberates, whereas ignorance binds. This is the proclamation of Vedanta. [ Verse 3 ]

- Role of Jnanam and Ajnanam in life of person...

### Example :

- Working in cluttered room for 1 hours... without light... Kitchen / Cooking without light preparing Salad without light of Stove.
- Know difference between light and Darkness by working 1 hours in darkroom.

Jnanam	Ajnana
<ul style="list-style-type: none"><li>- Lighting up light</li><li>- Self knowledge</li><li>- Moksha Asamsari</li></ul>	<ul style="list-style-type: none"><li>- Living in darkness</li><li>- Self ignorance</li><li>- Bandah Samsari</li></ul>

### Verse 4 :

ज्ञातृज्ञेयपदार्थौ द्वौ भास्यभासकलक्षणौ ।  
ज्ञाता ब्रह्म जगत् ज्ञेयं इति वेदान्तडिण्डिमः ॥ ४ ॥

jñātr̥jñeyapadārthau dvau bhāsyabhāsakalakṣaṇau ।  
jñātā brahma jagat jñeyam iti vedāntaḍiṇḍimahaḥ ॥ 4 ॥

There are two categories : one, the knower which brings everything to light; the other, the known which is brought to light (by the knower). The knower is Brahman, whereas the known is the universe. This is the proclamation of Vedanta. [ Verse 4 ]

## 2 Creations

- Bogta
- Jnanata
- Subject
- Knower

- Bogyam
- Jneyam
- Object
- Known - with 6 Pramanam -  
Pramanams many - One Jnanata

- One knower... Everything else Jneyam / Bashyam



World / Body / Pramanam sense organs / Mind.

- Jnanata - Subject - Reveals existence of Every Jneyam known Object / Body / Mind / World.



Experiencer revealer illuminator Bantaha( I - Subject)

- Tameva Bhamtam / Tasya basa...
- Jneyam / Revealed / illumined / Objectified



This - Jagat - Mithya outside body and Body Drishyatvam / Boutikatvam / Sagunatva / Savikaratvam / Agama Pahitvam...

- Jagat in Vedanta = Body / Mind / world...

- Bokta / Jnanata - Used in different contexts.
- Pure chit - Can't be knower of anything by itself.
- Pure Jnanata... Pure 'Consciousness' itself can't be knower of anything.
- In wall, pure 'Consciousness' is there... Chit - 'Consciousness' - Nitya... / Sarvagatha / Sthanuhu / Achalaha
- Wall with pure 'Consciousness' can't be knower can't be Chetana Vastu... Even though pervaded by Consciousness.
- Wall can't know something.
- Pure 'Consciousness' can't function as knower - Wall pure mind - Can't be knower - Inert by itself - Boutikatvat - Jadavatu...
- Chidabasa by itself not knower - Can't exist.
- Its reflection - Reflecting mind / Medium required and Original Consciousness – Required.
- Original Consciousness / Mind / Chidabasa Reflected Consciousness - 3 Independently not knower.
- Therefore ( 1 ) Any one not knower  
( 2 ) Two not knower
- Chidabasa and Mind - Without Original Consciousness(Required to form Chidabasa)  
- Can't exist without Original Consciousness.
- Wherever mind is there / Chidabasa will be there.



- Original Consciousness and Reflected Consciousness... Pair... without mind medium can't exist.
- Therefore Any 2 by itself can't be knower.

Mind	Chidabasa	Original Consciousness
Reflected Medium	Reflected Consciousness	Chit

- According to context, Refer to 1 / 2 / 3... Credit goes to all 3... For knower.
- Karta / Bokta Samsari is Bokta – Travels from one Shariram to Another.



Refers to Reflected Consciousness



Original Consciousness can't travel

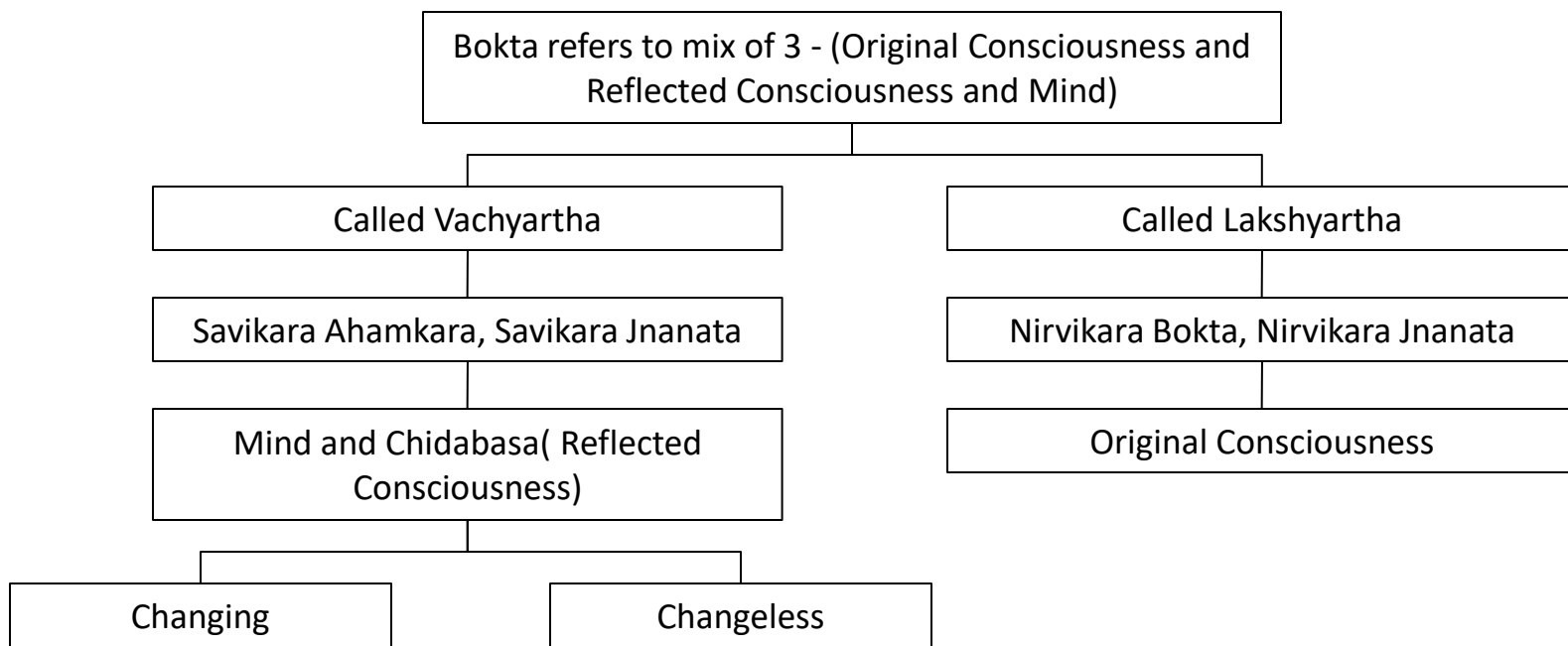
- Sanyasi = Mind and Chidabasa = Ahamkara.

### Gita : Important Verse for Realisation :

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।  
परमात्मेति चाप्युक्तो देहे ऽस्मिन्पुरुषः परः ॥ १३-२३ ॥

The supreme Purusa in this body is also called the spectator, the Permitter, the supporter, the enjoyer, the great lord and the supreme self. [ Chapter 13 - Verse 23]

- Bokta is in this Body is Paramatma(Original Consciousness) not mind or Chidabasa.... Because of which Chidabasa is there.
- Bokta here is Sakshi... = 'Paramatma'
- When Bokta = Ahamkara → Mind and Chidabasa.



- Bokta is Nirvikara Sakshi Brahman, Jnanata is Nirvikara Sakshi Brahman.
- Jnanata - Sakshi Aham Brahma Asmi

### Jnani Says :

- I am Brahman (Refers to himself) - As I changeless knower as Brahman.

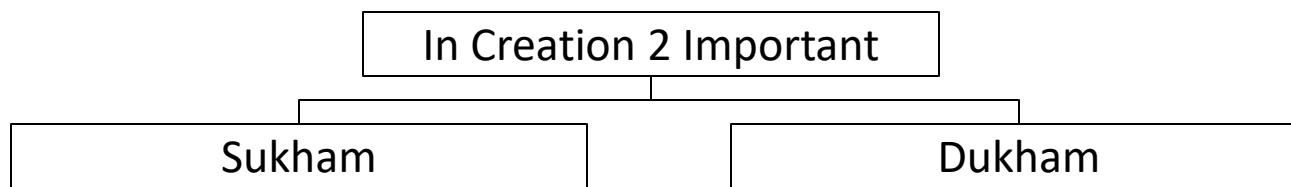
### Verse 5 :

सुखदुःखे पदार्थौ द्वौ प्रियविप्रियकारकौ ।  
सुखं ब्रह्म जगद्दुःखं इति वेदान्तडिण्डिमः ॥ ५ ॥

sukhaduḥkhe padārthau dvau priyavipriyakārakau ।  
sukham brahma jagadduḥkham iti vedāntaḍiṇḍimah ॥ 5 ॥

Joy and sorrow are two categories, one welcome and the other abhorrent. Of them, joy is Brahman and the universe (the life of becoming) is sorrow. This is the proclamation of Vedanta. [ Verse 5 ]

- Important Verse - Meditate / By heart / Gem for Nididhyasanam.



### **What is their Function?**

- Pleasing - Non Pleasing
- Happy face - Gloomy face
- Liked – Disliked

### **Both Delusion :**

- As long as that dish gives Sukham, Sukham in object is liked - Not Object itself.
- Priya Padartha Upto 3 Gulab Jamon – Therefore Padarthas not Priyam / Apriyam, Sukham / Dukham, Liked / Disliked.

### **Only Sukham Vastu = Brahman :**

- Jagat / Bogyam - Dukha Svarupam.
- Jneyam - Dukha Svarupam Anatma.

### **World / Mind :**

- Anatma – Dukham Svarupam
- Atma - Sukha Svarupam
- If we experience world all the time, we should experience Dukham all the time...
- We can never experience Atma, As it is never object of experience but subject.
- Now and then we experience Sukham... 1<sup>st</sup> Gulab Jamon – Sukham.

## How do you explain mixed Sukha / Dukha experiences?

- World and Mind - Intrinsically Dukham.
- World able to create conditions of mind and in that condition, it has faculty... it reflects Atma Ananda... It suppresses /over powers Dukham.
- Atma's reflected Ananda becomes manifest.
- Dukham becomes Avyaktam.
- Sukham becomes Pratibimbitvam – Vyaktam.
- When everything going well , Sukham reflected in mind, Dukham becomes Avyaktam.
- Pratibimba Sukham becomes Vyaktam.
- Therefore I have experience of pleasure because of manifested Sukham of Atma and overpowered Dukham of Anatma...
- During pleasurable experiences, there is manifested Atma Sukham experienced and overpowered Anatma Dukham.
- Abivyakta Atma Sukham.
- During painful experiences, Anatma Dukham manifests as Adibutam and Atma Sukham is Avyaktam.
- Anatma passing away is death. It is not reflected in the mind - This is Life.
- During rearrangement of Anatma - Sukha / Dukha becomes Abivyaktam / Avibutam.
- During painful moments I - Atma am Ananda Svarupa – Avyaktam.
- Anatma Dukha bubbling... let experiential pleasures come and go - Changes can't be avoided.

## Gita :

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।  
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ २.१४ ॥

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent; endure them bravely, O descendant of Bharata. [ Chapter 2 – Verse 14 ]

- Remember truth and go through experience.
- Atma Ananda Svarupaha - Anatma Nitya Dukha Svarupaha Fluctuation will continue.
- Dukham / Anatma is Mithya.
- Whether Ananda is manifest or not – Satyam

## Taittiriya Upanishad :

अन्नं ब्रह्मेति व्यजानात् । अन्नाद्ध्येव खल्विमानि भूतानि जायन्ते ।  
अन्नेन जातानि जीवन्ति । अन्नं प्रयन्त्याभिसंविशन्तीति  
तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार ।  
अधीहि भगवो ब्रह्मेति तं होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति  
स तपोऽतप्यत । स तपस्तप्त्वा ॥ १ ॥

annaṃ brahmeti vyajānāt,  
annāddhyeva khalvimāni bhūtāni jāyante,  
annena jātāni jīvanti,  
annaṃ prayantyaabhisamviśantīti,  
tadvijñāya punareva varuṇaṃ pitaramupasasāra  
adhīhi bhagavo brahmeti, taṃ hovāca,  
tapasā brahma vijijñāśasva, tapo brahmeti  
sa tapo'tapyata, sa tapastaptvā ॥ १ ॥

Bhrgu learnt that food is Brahman because it is from food that all these beings are born; by food, when born, do they live and having departed, into food they enter. Having known that, he approached his father Varuna, and said: “Revered sir, teach me Brahman”. Varuna told him: “By Deep thinking (Tapas) seek thou to know Brahman. Tapas is Brahman”. He performed Tapas and having performed Tapas... [ 3 - 2 - 1 ]

- Na Alpa Sukham Asti – Dukham / Jagat.
- Bhuma Sukham – Brahman... I am that Brahman Gem Sloka.

## Verse 6 :

समष्टिव्यष्टिरूपौ द्वौ पदार्थौ सर्वसम्मतौ ।  
समष्टिरीश्वरो व्यष्टिर्जीवो वेदन्तडिण्डिमः ॥ ६ ॥

samaṣṭivyaṣṭirūpau dvau padārthau sarvasammatau ।  
samaṣṭirīśvaro vyaṣṭirjīvo vedantaḍiṇḍimāḥ ॥ 6 ॥

All thinkers accept that there are two categories, namely the whole and the part. The whole is the Godhead, and the part is the individual. This is the proclamation of Vedanta.[ Verse 6 ]

## Verse 6 and 7 – Important for Mananam and ‘Nididhyasanam’

### 2 Things in Creation :

- Jnanata / Jneyam, Sukham / Dukham, Atma / Anatma, Bogta / Bogya, Satyam / Mithya, Paramartika / Vyavaharika - 3 Binary formats.

### Vyavaharika Pairs :

- Cannot have pairs in Paramartika, Because ‘Paramatma’ is satyam – One.
- In Vyavaharika alone pairs possible... Jivatma / Ishvara pair - Important in Karma Khanda.
- Definition of Jivatma / Ishvara and Corollaries here Verse7.

### Dvou Padarthani - In Vyavaharika.

- Samashti / Vyashti
- Total / Individual
- Specie / Member
- Macro / Micro
- Society / Individual (Vyashti)
- Creation has individuals and total.

- Apra Samanyam - Intermediate Samashti - Individual
- Para Samanyam - ultimate Samashti world.
- Ishvara = All Samashti's put together Animals / Stars / Plants.
- God is name of totality / Macro = Definition of God.

### **Does God exist or not ? Is there totality or not?**

- Science accepts totality.
- Jiva = Vyashti = Individual.
- Does individual depend on society or society depends on individual...
- There is Mutual dependence.
- Rituals can't survive without society...
- Every moment we are dependent on plants / Animals... Micro and Macro mutually dependent.

## Lecture 3

### Verse 7 :

ज्ञानकर्मपदार्थौ द्वौ वस्तुकरात्मतन्त्रकौ ।

ज्ञानान्मोक्षो न कर्मभ्य इति वेदान्तडिण्डिमः ॥ ७ ॥

jñānakarmapadārthau dvau vastukartrātmatantrakau ।

jñānānmokṣo na karmabhya iti vedāntaḍiṇḍimaḥ ॥ 7 ॥

Knowledge and action are two categories. Of them, knowledge has its basis in the Reality, whereas action in the individual doer. Liberation is gained by knowledge, not by actions. This is the proclamation of Vedanta.[ Verse 7 ]

- 2 Principles / 2 Categories – Individual / Total.

Vyashti	Samashti
<ul style="list-style-type: none"><li>- Cells put together</li><li>- Individual put together</li><li>- Family put together</li></ul>	<ul style="list-style-type: none"><li>- Body</li><li>- Family</li><li>- Village / continuants / Earth / Planets solar system / galaxy / Cluster – Cell - Particle</li></ul>

- Samashti has Gradation.
- Maha Samashti = Bava Samanyam = one
- Anoraniyam... Mahatomathyam.... Individual and total experienced.
- God in Vedanta = Samashti... Bu Padav...

### Mundak Upanishad :

- Agni – Muhurtha... Vayu / Padav – Prithvi.. Sarvabutantanatma...
- Totality = Ishvara.



## Who is Jiva? Vyashti – Individual

### Corollaries :

- 1) Samashti and Vyashti – Mutually dependent can't exist without each other.
- Without Individual members - No Total, both come under dependent reality – Vyavaharika not Absolute reality.

### Madhu Brahmana - Brihadaranyaka Upanishad :

- Ishvara only if someone to be Mastered over.
- Ishvara by himself can't create world by himself.
  - Vishesha Karanam = Jivas Karma
  - Samanya Karanam = Ishvara...

### 14 Lokas - 7 Upper - 7 Lower :

7 Upper	7 Lower
<ul style="list-style-type: none"><li>- Punya of Jiva</li><li>- I have to contribute</li></ul>	<ul style="list-style-type: none"><li>- Papam of Jiva</li><li>- I have to contribute</li></ul>

### Gita :

श्रीभगवानुवाच ।  
अक्षरं ब्रह्म परमं स्वभावो ऽध्यात्ममुच्यते ।  
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ८-३ ॥

The blessed lord said : Brahman is imperishable, the supreme; his essential nature is called self-knowledge, the creative force that cause beings to spring forth into manifestation is called 'work' (Action). [ Chapter 8 - Verse 3]

## **Basis of Srishti = karma :**

- Karma ( Individual) and Ishvara(Samashti) = cause of universe.
- Saptanna Brahmana - Ishvara Created universe both Anaadi... Created Universe.
- Jiva / Ishvara / Jagat - Anadi.
- Birth of Jiva - Wrong expression... figurative expression... Body born...
- During Pralayam... Jiva Exists in Karana Sharira - with Sanchita Karma
- During Srishti / Pralaya Jiva is there.
- Bhagawan doesn't create Jiva - Bhagawan Creates Sharira for Jiva as Per Karma.
- Jiva / Ishvara both Anaadi.
- Vyashti and Samashti both cause.
- Srishti / Sthithi / Laya... both come under Vyavaharika satyam.

## **6) Anaadi Tattvam in Vedanta – Anaadi Jiva / Ishvara – 2**

- Both come under Vyavahara Satyam.

## **What is Paramartika satyam ?**

- Jiva / Ishvara - Both Saguna.
- Paramatma - Satya - Anaadi - Nirguna Tattvam.

## 7) Technical and significant :

### Jnanam :

- Knowing process with Jnana Indriyam, Backed by mind and Buddhi, Vyapara Rupa Jnanam.
- Karma = Process of action... Implemented by Karmeindriya...
- Knowledge process / Action process, For both of them... use verbal expression.
- I - See / Hear / Taste / Touch...  
- Write / Walk / Eat.

### Knowledge not Action category seeing not action?

- Therefore separate benefit of Karma Khanda and Jnana Khanda.

### Technical :

### Brahma Sutra :

तत्तु समन्वयात् ।

Tattu Samanvayat ।

But that Brahman (is known from the Upanishads), (It) being the object of their fullest import. [I – I – 4]

- In Sarva Vedanta Siddanta...

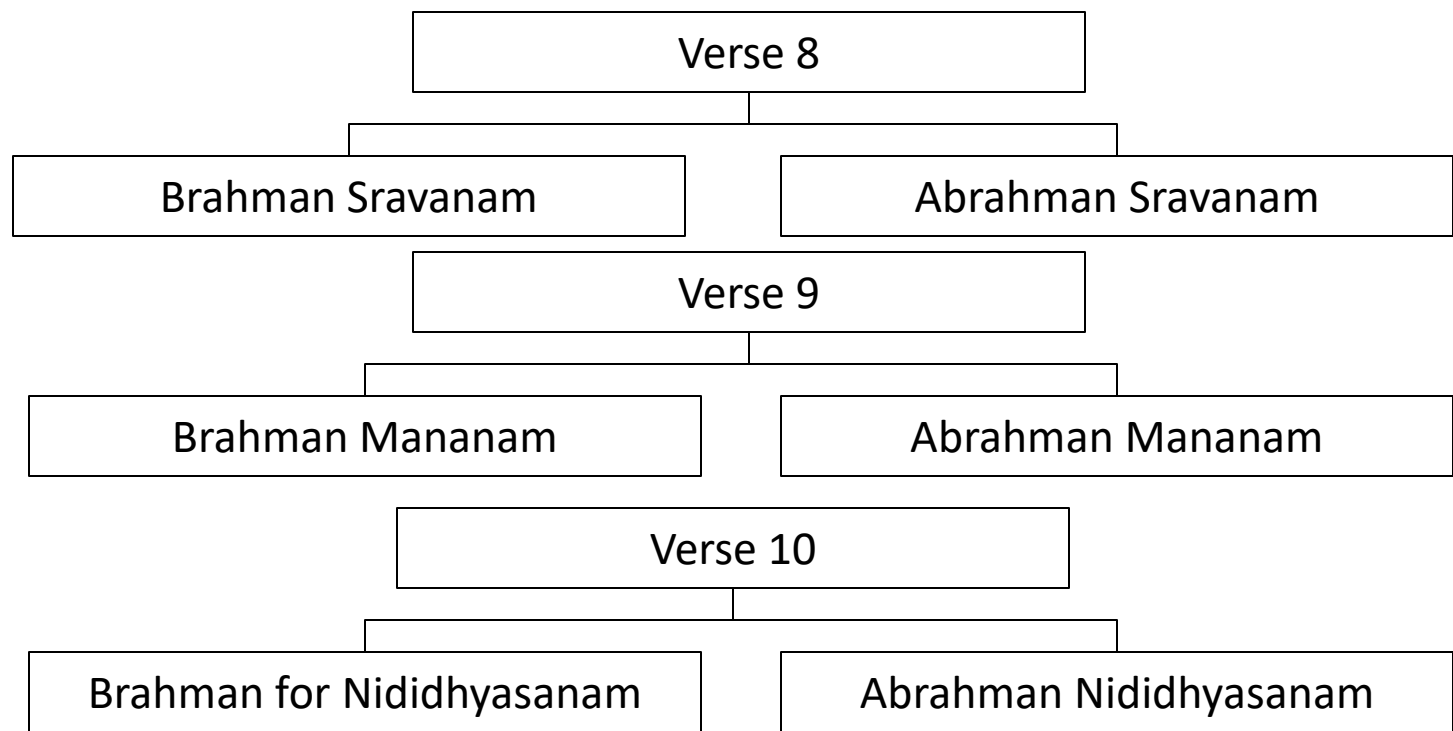
Doing	Knowing Different
<ul style="list-style-type: none"> <li>- Kartru Tantram</li> <li>- Subject dependent</li> <li>- Writing</li> <li>- 10 Notebooks – Different</li> <li>- Kartru Tantram</li> <li>- Dharma / Artha / Karya is Karma Phalam finite in nature Anitya Phalam – Because nature of Karma different</li> <li>- Doer dependent</li> </ul> <p><b>Mundak Upanishad :</b></p> <ul style="list-style-type: none"> <li>- Plavaye... Moodah / Vimoodah titles for those Stuck in Karma Khanda</li> <li>- Karma Khanda useful for preparation, to come to Jnana Khanda</li> <li>- Staircase</li> </ul>	<ul style="list-style-type: none"> <li>- Vastu Tantram</li> <li>- Object dependent</li> <li>- Listening / Heavy</li> <li>- Depends on object of Jnanam</li> <li>- Not on wish / desire of listener</li> <li>- Jneya Tantrum</li> <li>- Moksha = Infinite = Brahman = Jnana Phalam</li> <li>- Jnana Khanda can give Nitya Phalam</li> <li>- Nature of Jnana</li> <li>- Not Known dependent but object (Knower) dependent</li> <li>- Moksha possible only through Jnanam</li> </ul>

## Verse 8 :

श्रोतव्याश्राव्यरूपौ द्वौ पदार्थौ सुखदुःखदौ ।  
श्रोतव्यं ब्रह्म नैवान्यत् इति वेदान्तदिण्डिमः ॥ ८ ॥

śrotavyāśrāvyarūpau dvau padārthau sukhaduḥkhadau ।  
śrotavyam brahma naivānyat iti vedāntaḍiṇḍimahaḥ ॥ 8 ॥

There are two categories, one worth listening to that bestows joy and the other being unworthy causes pain. The one worth listening to is alone Brahman; not the other. This is the proclamation of Vedanta.[ Verse 8 ]



### **Brihadaranyaka Upanishad :**

- Yajnavalkya – Meitreyi – Samvada – Kartavyam.

### **Jnanam Gained by :**

- Srotavya / Mantavya( Reflecting Thinking) / Nididhyasanam – Assimilating, Internalising, Contemplatry.

### **3 Vyaparas :**

- There are 2 Things in entire creation.
  - 1) Worth listening - Cause of Sukham
  - 2) Not worth listening – Dukham.

## Gita :

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।  
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ ५.१७ ॥

Intellect absorbed in That, their Self being That, established in that, with That for their supreme Goal, they go whence there is no return, their sins dispelled by Knowledge. [ Chapter 5 - Verse 17 ]

- Convert free time to Brahman time, Worry time to Brahman Sravanam / Mananam / Nididhyasanam.

## Verse 9 :

चिन्त्याचिन्त्यपदार्थौ द्वौ विश्रान्तिश्रान्तिदायकौ ।  
चिन्त्यं ब्रह्म परं नान्यत् इति वेदान्तडिण्डिमः ॥ ९ ॥

cintyācintyapadārthau dvau viśrāntiśrāntidāyakau ।  
cintyaṁ brahma param nānyat iti vedāntaḍiṇḍimahaḥ ॥ 9 ॥

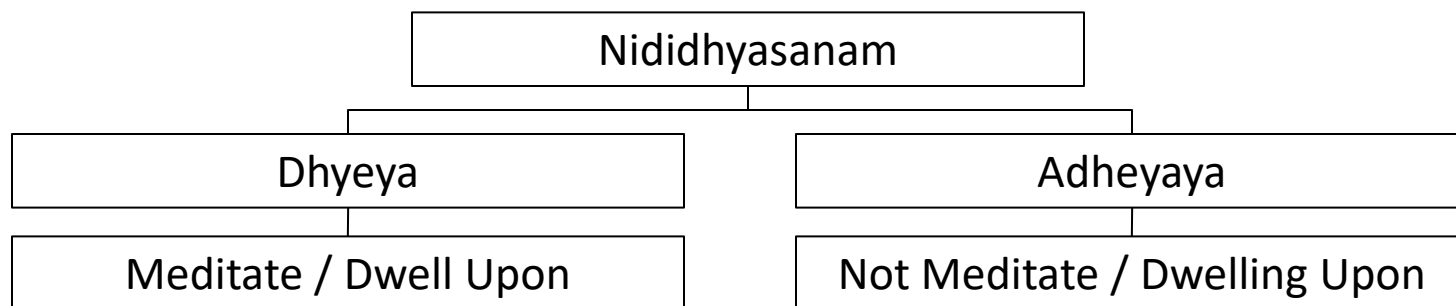
There are two categories, one that is worth contemplating and the other that is not. They result respectively in repose and exhaustion. The former is the Supreme Brahman. Other things are not worth contemplating upon. This is the proclamation of Vedanta.[ Verse 9]

Chaitanyam	Achintayam
<ul style="list-style-type: none"><li>- Worth dwelling / Reflecting upon</li><li>- Gives peace of Mind</li><li>- Promotes Shanti, VI - Shanti / Mental relaxation comfort</li><li>- Magnifies healthy emotions / Fulfillment</li></ul>	<ul style="list-style-type: none"><li>- Not worth dwelling / Reflecting Upon</li><li>- Concern, worry Anxiety, Magnified to fear</li><li>- Mind Magnifies any Emotion + / - if you Dwell on that</li><li>- It is faculty / Capacity of mind</li><li>- When unhealthy emotions come, nip in the Bud</li></ul>

- Try it out as a solution to any problem.
- Bring Vedanta Sravanam / Mananam / Nididhyasanam and Emotion Subsides.
- Replace Samsara thought with – Vedanta.

- Worst Karma = Mithya
- Worst Prarabda dies without effort = Karma Phala(Question : Are emotions Karma Phalam??)
- Prarabda has date of arrival / Department no free will required.
- Sat chit Ananda – My Svarupa...
- Sukham = Brahman.
- Jagat = Dukham – if you dwell on.
- That it gets magnified.

### Verse 9 :



Plan	Worry
<ul style="list-style-type: none"> <li>- Deliberates</li> <li>- Chosen time postpone / Advance useful</li> </ul>	<ul style="list-style-type: none"> <li>- Happens - Unknowingly</li> <li>- Not Mechanical deliberate Action you are doing</li> <li>- But Mechanical reaction because we are loose minded</li> </ul>

## Lecture 4

### Verse 10 :

ध्येयाध्येयपदार्थौ द्वौ धीसमाध्यसमाधिदौ ।  
ध्यातव्यं ब्रह्म नैवान्यत् इति वेदान्तडिण्डिमः ॥ १० ॥

dhyeyādhyeyapadārthau dvau dhīsamādhyaśamādhidau ।  
dhyātavyaṁ brahma naivānyat iti vedāntaḍiṇḍimaḥ ॥ 10 ॥

There are two categories, one worthy and the other not worthy of meditation. The former is conducive to the thoughtless state of the mind, whereas the latter leads to the agitation of the mind. The seeker should meditate on Brahman alone but not non-Brahman. This is the proclamation of Vedanta. [ Verse 10]

- Verse 8 , 9, 10 = Meitreya - Yajnavalkya - Brihadaranyaka Upanishad :

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः  
प्रियो भवति । न वा अरे जायार्यै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति ।  
न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति ।  
न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति ।  
न वा अरे पशूनां कामाय पशवः प्रिया भवन्ति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति ।  
न वा अरे वृक्षस्य कामाय वृक्षं प्रियं भवति, आत्मनस्तु कामाय वृक्षं प्रियं भवति ।  
न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति ।  
न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति ।  
न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति ।  
न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति ।  
आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि;  
आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥ ६ ॥

sa hovāca, na vā are patyuh kāmāya patiḥ priyo bhavati, ātmanastu kāmāya  
patiḥ priyo bhavati | na vā are jāyāryai kāmāya jāyā priyā bhavati,  
ātmanastu kāmāya jāyā priyā bhavati | na vā are putrāṇaṁ  
kāmāya putrāḥ priyā bhavanti, ātmanastu kāmāya putrāḥ priyā bhavanti |  
na vā are vittasya kāmāya vittaṁ priyaṁ bhavati, ātmanastu kāmāya  
vittaṁ priyaṁ bhavati | na vā are paśūnāṁ kāmāya paśavaḥ priyā bhavanti,  
ātmanastu kāmāya brahma priyaṁ bhavati | na vā are kśatrasya kāmāya  
kśatraṁ priyaṁ bhavati, ātmanastu kāmāya kśatraṁ priyaṁ bhavati |  
na vā are lokānāṁ kāmāya lokāḥ priyā bhavanti,  
ātmanastu kāmāya lokāḥ priyā bhavanti | na vā are devānāṁ kāmāya  
devāḥ priyā bhavanti, ātmanastu kāmāya devāḥ priyā bhavanti |  
na vā are vedānāṁ kāmāya vedāḥ priyā bhavanti, ātmanastu kāmāya  
bhūtāni priyāṇi bhavanti | na vā are sarvasya kāmāya sarvaṁ priyaṁ bhavati,  
ātmanastu kāmāya sarvaṁ priyaṁ bhavati |  
ātmā vā are draṣṭavyaḥ—śrotavyo mantavyo nididhyāsitavyo maitreyi;  
ātmani khalvare dṛṣṭe śrute mate vijñāta idaṁ sarvaṁ viditam || 6 ||

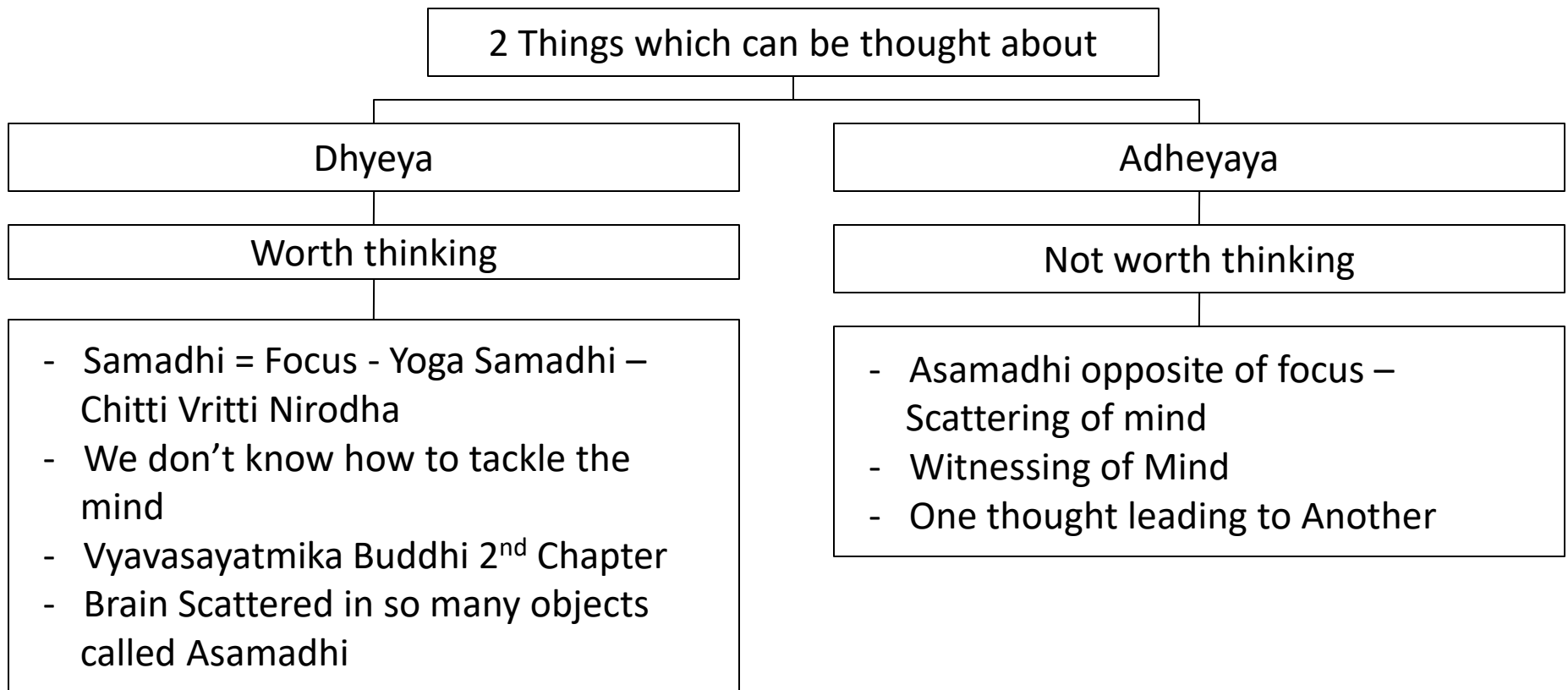


He said, 'It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the animals, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Vedas, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyī, should be realised—should be heard of, reflected on and meditated upon. When the Self, my dear, is Realised by being heard of, reflected on and meditated upon, all this is known. [ 4 – 5 – 6 ]

- Atma alone deserves Sravanam / Mananam / Nididhyasanam, Everything else doesn't deserve our obsession.

### **Transact in Anatma :**

- When not required... Avoid Anatma dwelling
- Verse 8 – Brahman = Sravana Vishaya
- Verse 9 – Brahman = Then object of Mananam
- Verse 10 – Brahman = Object of 'Nididhyasanam'



- With scattered mind / We can't accomplish anything in Material / Spiritual plane.

### **Brahman leads to focus :**

- Prapancha - Leads to restlessness / wandering / worry.
- Anatma - Status mind - Atma gives focus and direction, Therefore find time for Brahman.

## Trace Gita and Upanishad

Vyavasayatmika



Gita – Chapter 2 – Verse 42

Vakyam



Tamevaikam – Mundak Upanishad : Chapter 2 –  
2 - 5

**Gita :**

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन।  
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ २.४१ ॥

Here, O Joy of Kurus, there is a but a single one pointed Determination ; many-branched and endless are the thoughts of the irresolute. [ Chapter 2 – Verse 42 ]

**Mundak Upanishad :**

यस्मिन्द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।  
तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतुः ॥ ५ ॥

yasmindyauḥ pṛthivī cāntarikṣamotaṁ manaḥ saha prāṇaiśca sarvaiḥ |  
tamevaikaṁ jānatha ātmānamanyā vāco vimuñcathāmṛtasyaiṣa setuḥ || 5 ||

He in whom the heaven, the earth and the interspaces are centered, together with the mind and all life-breaths (Prana-s) – Know him alone as the one self of all, and desist from all other talk. This is the man's bridge to the shore of immortality (Across the ocean of life). [ 2 – 2 – 5 ]

## Brihadaranyaka Upanishad :

स होवाच: न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति ।  
न वा अरे जायार्यै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति ।  
न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति ।  
न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति ।  
न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति ।  
न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति ।  
न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति ।  
न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति ।  
न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति ।  
न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति ।  
आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि,  
आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥ ५ ॥

sa hovāca: na vā are patyuh kāmāya patih priyo bhavati, ātmanastu  
kāmāya patih priyo bhavati | na vā are jāyāyai kāmāya jāyā priyā bhavati,  
ātmanastu kāmāya jāyā priyā bhavati | na vā are pūtrāṇaṃ kāmāya putrāḥ  
priyā bhavanti, ātmanastu kāmāya putrāḥ priyā bhavanti |  
na vā are vittasya kāmāya vittam priyam bhavati, ātmanastu kāmāya vittam  
priyam bhavati | na vā are brahmaṇaḥ kāmāya brahma priyam bhavati,  
ātmanastu kāmāya brahma priyam bhavati | na vā are kṣatrasya kāmāya  
kṣatram priyam bhavati, ātmanastu kāmāya kṣatram priyam bhavati |  
na vā are lokāṇaṃ kāmāya lokāḥ priyā bhavanti, ātmanastu kāmāya lokāḥ  
priyā bhavanti | na vā are devāṇaṃ kāmāya devāḥ priyā bhavanti,  
ātmanastu kāmāya devāḥ priyā bhavanti | na vā are bhūtāṇaṃ kāmāya bhūtāni  
priyāṇi bhavanti, ātmanastu kāmāya bhūtāni priyāṇi bhavanti |  
na vā are sarvasya kāmāya sarvam priyam bhavati, ātmanastu kāmāya  
sarvam priyam bhavati | ātmā vā are draṣṭavyaḥ śrotavyo mantavyo  
nididhyāsitavyo maitreyi,  
ātmano vā are darśanena śravaṇena matyā vijñānenedaṃ sarvam viditam || 5 ||

He said: It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my -dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyī, should be realised—should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known.[ 2 - 4 - 5 ]

## Brihadaranyaka Upanishad :

तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः ।  
नानुध्यायाद्बहूँछब्दान्, वाचो विग्लापनं  
हि तत् ॥ इति ॥ २१ ॥

tameva dhīro vijñāya prajñāṃ kurvīta brāhmaṇaḥ |  
nānudhyāyādbahūñchabdān, vāco viglāpanam  
hi tat || iti || 21 ||

The intelligent aspirant after Brahman, knowing about this alone, should attain intuitive knowledge. (He) should not think of too many words, for it is particularly fatiguing to the organ of speech. [ 4 – 4 – 21 ]

- Convert worry time into ‘Nididhyasanam’ time.

### Verse 11 :

योगिनो भोगिनो वाऽपि त्यागिनो रागिनोऽपि च ।  
ज्ञानान्मोक्षो न सन्देह इति वेदान्तण्डिण्डिमः ॥११॥

yogino bhogino vā'pi tyāgino rāgiṇo'pi ca |  
jñānānmokṣo na sandeha iti vedāntaṇḍiṇḍimaha ||11||

Whether a person is a seeker of liberation or is given to pleasures, whether a person is a Renunciate or world-centric, there is no doubt that liberation comes by knowledge alone. This is the proclamation of Vedanta.[ Verse 11]

- Ashrama / Lifestyle doesn't matter for liberation / Moksha.
- Brahmachari / Grihasta / Vanaprastha / Sanyasi has Vidhi Nisheda – Duty...
- Free from Grihasta Dharmas, liberation not connected to Ashrama.

Yogi Tyagi	Raagi
<ul style="list-style-type: none"><li>- Renounces house / Money</li><li>- Nivritti Marga</li><li>- Doesn't Guarantee Advaita Darshanam</li></ul>	<ul style="list-style-type: none"><li>- Pravirthi Marga / Grihasta</li></ul>

## Yoga Shastra :

- There are Many 'Jivatma' and One Paramatma.
- Jivatma and Jivatma - Different. Jivatma and Paramatma - Different
- Jivatma and World - Different.
- Arrives at Dvaitam, doesn't guarantee Jnanam
- Active Samsari  
Quiet Samsari in Samadhi } Agyanis
- Have all different Margas / Ashramas – No Mahavakya Sravanam / Mananam / Nididhyasanam – Practice Vedanta Vichara...

## Gita :

ज्ञेयः स नित्यसन्न्यासी यो न द्वेष्टि न काङ्क्षति।  
निर्वृन्दो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ५.३ ॥

He should be known as a perpetual Sannyasi who neither hates nor desires; for, free from the pairs of opposites, O mighty-armed, he is easily set free from bondage. [ Chapter 5 – Verse 3 ]

- How to handle Raga / Dvesha - with Sravanam / Mananam / Nididhyasanam.
- Ashtavare – Srotavyaha... Sanyasa not required.

## Say :

- “I am example “ - Jnanat Moksha. No need to remove hair / Grow beard.
- Then ladies can't get liberation... or one trip to Tirupati – Liberated. Give up Adharma and Purify mind.

## Verse 12 :

न वर्णाश्रमसङ् कैतैर्न कर्मोपासनादिभिः ।  
ब्रह्मज्ञानं विना मोक्ष इति वेदान्तदिण्डिमः ॥१२॥

na varṇāśramasaṅ ketairna karmopāsanādibhiḥ ।  
brahmajñānaṁ vinā mokṣa iti vedāntaḍiṇḍimaḥ ॥12॥

Liberation cannot be gained by anything except the knowledge of Brahman. The marks of the social class or stage of life, the rituals, meditations, etc., cannot give liberation. This is the proclamation of Vedanta.[ Verse 12]

## Vedic :

- Duty depends on Varna / Ashrama / Brahman / Vaishya / Kshatriya / Shudra.
- Raja Suya Yaga - For Raja
- Vaishyastoma - For Vaishya
- Brahmachari ritual - Hamsa Gayithri / Mahavakya Nirguna mantras.
- Grihastas - Saguna mantras.
- Vedic duty based on Varna Ashrama designation will not give liberation.
- Society grades based on caste in Hindu... Communism - Attacks social inequality.
- Brahmana Sanyasi - Greatest.
- Upasana - Saguna Ishvara Dhyanam
  - Na Moksha
  - Won't give Moksha but not useless.
- Karma / Upasana can't give Moksha... but useful... For Sadhana Chatushtaya Sampatti... Chitta Shudhi – Ekagrata.
- Follow both - Don't get stuck - come to Jnanam without Brahman Jnanam - Moksha Na Bavati...

## Visishta Advaita :

- Jnana Yoga / Karma Yoga / Bhakti Yoga... All 3 required.

### 2 Main Differences

#### Visishta Advaita

##### **Difference in Order :**

- Karma Yoga / Jnana Yoga / Bhakti Yoga
- Jnana Yoga = Dasoham = I am your Dasa you have to give me liberation
- Practice Bhakti Yoga - Worship
- Become exalted Dasa
- Go to Vaikunta get opportunity to serve lord
- Eternal Dasa – Ishvara eternal
- Eternal Vaikunta
- Joy = Eternal Sewice = Moksha

#### Advaita

- Karma Yoga / Bhakti or Upasana Yoga / Jnana Yoga
- Jnana Yoga = Soham

##### **Karma Yoga :**

- Dasoham

##### **Bhakti Yoga :**

- Dasoham

##### **Jnana Yoga :**

- Deliberately give up Dasoham as Misconception
- Agyana Janya Mithya deliberately negate Dasoham - Bavana... Get Soham Jnanam discover liberation
- Then deliberately put Dasa Vesha

- After discovering Advaitam enjoy Puja and Put - Dasa Vesha.
- Jnani - Puts Ishvara Vesham...



## Say - Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātaṁ mayi sarvaṁ pratiṣṭhitam ।  
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [ Verse 19 ]

- I am Karanam, with Jiva Vesham - say - I am Dasa.
- In Green room, I am neither Karana Ishvara... I am not Karya Jiva.
- I am Karana Karya Vilakshana Svayam Brahma - Tatvamasi Atmani

### Verse 13 :

असत्यस्सर्वसंसारो रसाभासादिदूषितः ।  
उपेक्ष्यो ब्रह्म विज्ञेयं इति वेदान्तडिण्डिमः ॥१३॥

asatyassarvasaṁsāro rasābhāsādīdūṣitaḥ ।  
upekṣyo brahma vijñeyam iti vedāntaḍiṇḍimahaḥ ॥13॥

It is a delusion to suppose that beatitude obtains in the life of becoming. It is so full of blemishes. Hence one has to know Brahman by remaining indifferent to the life of becoming. This is the proclamation of Vedanta.[ Verse 13]

- Samana = Dvaita Vyavahara.
- In transaction entire Anatma comes Bheda comes.
- Sarva Anatma Prapancha.

## Brihadaranyaka Upanishad :

मनसैवानुद्रष्टव्यं, नेह नानास्ति किञ्चन ।  
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १९ ॥

manasaivānudraṣṭavyaṃ, neha nānāsti kiṃcana |  
mr̥tyoḥ sa mr̥tyumāpnoti ya iha nāneva paśyati || 19 ||

Through the mind alone (It) is to be Realised. There is no difference whatsoever in It. He goes from death to death, who sees difference, as it were, in It. [ 4 – 4 - 19]

## Katho Upanishad :

मनसैवेदमाप्तव्यन्नेह नानास्ति किञ्चन ।  
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

manasaivedamāptavyanneha nānāsti kiṃcana |  
mr̥tyoḥ sa mr̥tyuṃ gacchati ya iha nāneva paśyati || 11 ||

By Mind alone could this (Brahman) be obtained (Realised); then there is no difference here at all. He, who sees any difference here, goes from death to death. [2 – 4 - 11]

- Na Bumi Rapo.. Neti Neti...
- Asat = Mithya = Conditional reality not underestimated / Overestimated like Svapna.

## Underestimate :

- In Svapna - Require dream food - Never Overestimate = real in Dream.
- Similarly Jagrat = Real only in Jagrat  
- Avastha - In other States not real.
- Therefore reality is conditional not Absolute - reality.
- Therefore Dvaita Prapancha = Mithya
- Ananda = Pseudo / Fake Happiness in Jagrat / Dvaitam!
- Seeing Happiness = Pratibimba Ananda(Technical).

- Anatma Ananda = Pratibimba Ananda not Original - Only reflection therefore fake.
- Whole world contaminated with fake / hollow Ananda.
- World Contaminated with Sorrow - Acceptable.

### **How contaminated with happiness ?**

- Because of 3 Doshas - Atrupty / Bandah / Dukha Mishrita
- Fake Cola - Can't quench thirst
  - Gives fake satisfaction.
- Every sense object gives fake sense pleasure.
- Ehi Sam Sparsha Bogaha... 5<sup>th</sup> Chapter - worsens Samsara.
- Contaminated with fake Ananda - therefore run after.
- Because of attraction towards fake Ananda.
- Never enquired - Is it true?

### **Never Asked Katvam?**

- Contaminated world keeps me busy.

## Lecture 5

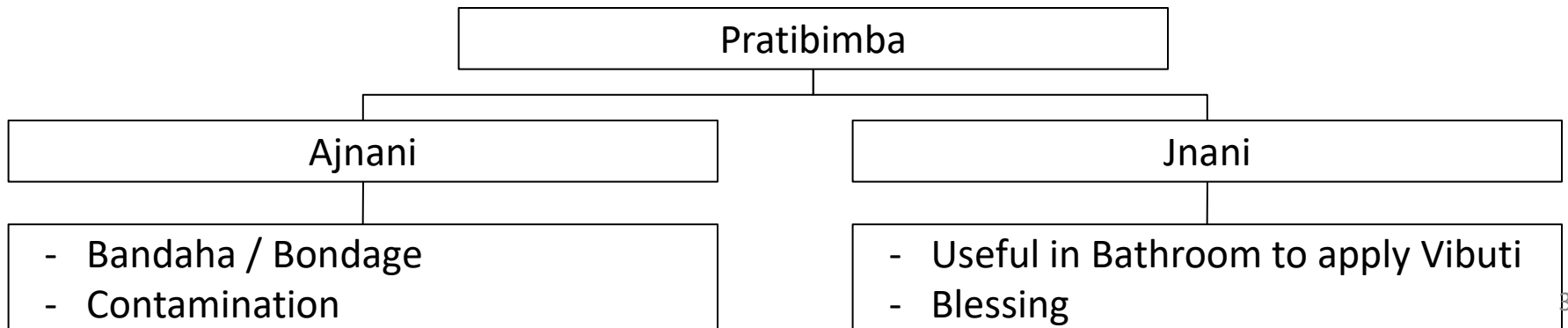
### Verse 13 :

असत्यस्सर्वसंसारो रसाभासादिदूषितः ।  
उपेक्ष्यो ब्रह्म विज्ञेयं इति वेदान्तडिण्डिमः ॥१३॥

asatyassarvasamsāro rasābhāsādīdūṣitaḥ ।  
upekṣyo brahma vijñeyam iti vedāntaḍiṇḍimaḥ ॥13॥

It is a delusion to suppose that beatitude obtains in the life of becoming. It is so full of blemishes. Hence one has to know Brahman by remaining indifferent to the life of becoming. This is the proclamation of Vedanta.[ Verse 13]

- Sarva Samsara = Asatya - Entire Anatma Prapancha = Vyavaharika Satya = Mithya.
- Rasa Abasa Dushtaha... = Pratibimba Ananda fake Ananda.
- Atma Ananda = Original Ananda not object of experience.
- It s original Ananda = I
- Ananda in the world = Fake Ananda
- We all intrinsically love Ananda - Nobody likes Dukha... world contaminated with Pratibimba Ananda, Reflection / Farce... human will not run after it they are wise.
- All reflected Ananda in Anatma - Sita / Ram - Misled by Seer - Because of Vidhi.



- When mirror gone – Reflection gone Original face in my Shoulders.
- Jnani not worried when Pratibimba Ananda goes, Useful for Atma Ananda - 'Nididhyasanam'

### Verse 14 :

वृथा क्रिया वृथाऽलापान् वृथा वादान् मनोरथान् ।  
त्यक्तवैकं ब्रह्म विज्ञेयं इति वेदान्तडिण्डिमः ॥१४॥

vṛthā kriyā vṛthāa'lāpān vṛthā vādān manorathān |  
tyaktvaikam brahma vijñeyam iti vedāntaḍiṇḍimaha ||14||

The seeker should relinquish wasteful actions, garrulity, disputations and desires, and strive to know the non-dual Brahman. This is the proclamation of Vedanta.[ Verse 14]

- World keeps us busy, duties Many port... Keeps us Busy... Conserve time for Sravanam / Mananam / Nididhyasanam.
- Do Audit of time - Where its going.
- 1) What doesn't help family / others?
- 2) Phone calls - Rumor Mongering / Gossip.

### 3) Argument :

- Some love contradiction gossip / Argument (Each one plans to oppose other...
- 4) Living on imaginary world and not listening before child is born... castles built
- Light illumines immediate - 100 feet.
- Its beyond that in darkness important to illumine 100 feet Ahead.
- In life don't miss pot holes, bother about present and immediate future.
- Mano Ratham Tyaktva... Give up Future dreaming.

## Gita - Chapter 9 :

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।  
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ ९-१२ ॥

Of vain hopes, of vain actions, of vain knowledge and senseless (devoid of discrimination), they Verily are possessed of the delusive nature of Rakshasas and Asuras. [ Chapter 9 - Verse 12 ]

### Verse 15 - Mundak Definition :

स्थितो ब्रह्मात्मना जीवो ब्रह्म जीवात्मना स्थितम् ।  
इति सम्पश्यतां मुक्तिरिति वेदान्तडिण्डीमः ॥ १५ ॥

sthito brahmātmanā jīvo brahma jīvātmanā sthitam ।  
iti sampaśyatām muktiriti vedāntaḍiṇḍīmahaḥ ॥ 15 ॥

The individual obtains as Brahmananda Brahmanas the individual. The drum (beat) of Vedanta proclaims that there is liberation for those who have this clear vision. [ Verse 15 ]

- By heart and Write down all Brahman, definition in all Upanishads.

### Mundak Upanishad :

यत्तद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।  
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,  
Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and Attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [ I – I – 6 ]

### Keno Upanishad :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः  
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah  
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti 39

(2) Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [ Chapter 1 – Verse 2 ]

## Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।  
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;

Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate || 15 ||

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

- Extraordinary entity of Vedanta...

### In end of 1<sup>st</sup> Course :

- Brahman not name of new entity.
- Its my own status, which I am not aware of, new status of mine is Brahmatvam Adrishye... Not name of Brahman but status Agrahyam of myself.
- Never object of perception / Adrishyam.
- Never object of grasping / Agrahyam.
- Never object of grasping / Gothram – Agothra.

### Introduces new status of mine :

- Kunti - Introduced new status of Karna You are my son.
- Kaunteya status - Kunti Putra.

- Not new person - Karna comes across, new status Karna knew.
- Radheya status - Radhe name of foster mother, Old status – Known.
- Vedanta reveals - I have Brahman status which always I have.
- Jivatma - Exists in form of Brahman all the time, Karma Kunti Putra - Since date of birth.
- Jivatma - Exists in form of Brahman all the time.
- Brahman exists in form of Jivatma - All the time, No Sadhana to become Brahman.



## Lecture 6

### Verse 14 :

- Brahma Vigneyam = Vedanta Dindima.
- Jnanam of Brahman only method of liberation.
- Brahman located not away / Close to you - Outside / inside, Doesn't exist... our doubt.
- It is you... With preposition we raise opposition.
- Brahman exists only in form of 'Jivatma'  
Jivatma exists only in form of Brahman.
- I who thought to be 'Jivatma' learn to claim as 'Paramatma'.
- Brahman not object other than me.
- Realisation / Enlightenment = claiming in form of thought in intellect for which alone Sravanam / Mananam / Nididhyasanam.

### Verse 15 :

- 'Jivatma' exists only in form of Brahman - we named it as 'Jivatma'

### Kaivalyo Upanishad :

यत्परं ब्रह्म सर्वात्मा विश्वस्यायतनं महत् ।  
सूक्ष्मात्सूक्ष्मतरं नित्यं स त्वमेव त्वमेव तत् ॥ १६ ॥

yatparam brahma sarvātmā viśvasyāyatanam mahat ।  
sūkṣmātsūkṣmataram nityam sa tvameva tvameva tat ॥ 16॥

That which is the Supreme Brahman, the Self in all, the ample Support of the Universe, Subtler than the subtle and Eternal... That alone thou art, thou alone art that. [ Verse 16 ]

- Those who see thus - Have instantaneous liberation.
- Brahman ever free.
- Claiming Brahman = Claiming freedom not 2 events – Simultaneous.

### Verse 16 :

जीवो ब्रह्मात्मना ज्ञेयो ज्ञेयं जीवात्मना परम् ।  
मुक्तिस्तदैक्यविज्ञानादिति वेदान्तडिण्डीमः ॥१६॥

jīvo brahmātmanā jñeyo jñeyaṁ jīvātmanā param ।  
muktistadaikyavijñānāditi vedāntaḍiṇḍīmahaḥ ॥16॥

One should Recognise that the individual is essentially Brahmananda that the Supreme Reality Brahman alone is the individual. Vedanta like a drum proclaims that recognition of this Unity leads to liberation.[ Verse 16 ]

- 15 - Jiva exists in form of Brahman
- 16 - Jiva should be understood as Brahman.
- Knowledge is knowledge when it is true to object.
- Snake knowledge only when true to snake, Jivatma and Brahman are one and same - This factual knowledge.
- Rope / Snake - 2 entities...
- Jivatma / Brahman same entity - Should be known as same.

### 2 sides of same coin :

- When I claim Brahman - I claim liberation, also because liberation is Nature of Brahman.
- Details of Upanishad given in commentaries.

## Verse 17 :

सर्वात्मना परं ब्रह्म श्रोतुरात्मतया स्थितम् ।  
नायासस्तत्त्वविज्ञप्तौ इति वेदान्तडिण्डीमः ॥१७॥

sarvātmanā param brahma śroturātmatayā sthitam ।  
nāyāsastattvavijñaptau iti vedāntaḍiṇḍīmaḥ ॥17॥

The Supreme Brahman alone obtains as everything, and also as the innermost being of the listener (of Vedanta). Hence, Vedanta proclaims that there is no exertion involved in Recognising that Reality.[ Verse 17]

- Susukham - Easy to claim because of my own essence - Inner contact.
- Atma of everything and every being.

## Wave :

- Declaring I am mortal... born and die.

## Guru wave :

- Know essence of wave and be free. Sishya analyses himself.
- Nama / Rupa Subject to Arrival / Departure.
- Truth = me myself – Easy to claim I am Brahman without pain.

## Wave :

- Small / Rich / Poor...
- I shouldn't include part of Body / Mind / Sense organs Nama Rupa / Kriya / I / I thought - I am Brahmasmi.
- Non variable component in every thought... is “Consciousness”... Claim that Consciousness as Brahman.

## Example :

- Moon - Light  
↓
  - Differentiate by understanding it is not light of moon.
  - Not light of moon
  - Light of sun.
- 'Consciousness' in body Not belonging to body.
- Belongs to Atma - That Atma I am.
- I - Atma level Consciousness to Body / Mind / Every thought / Sense organ.

## Verse 18 :

ऐहिकं चामुष्मिकं च तापान्तं कर्मसञ्चयम् ।  
त्यक्त्वा ब्रह्मैव विज्ञेयमिति वेदान्तडिण्डिमः ॥१८॥

aihikaṁ cāmuṣmikaṁ ca tāpāntaṁ karmasañcayam ।  
tyaktvā brahmaiva vijñeyamiti vedāntaḍiṇḍimahaḥ ॥18॥

All actions in pursuit of the pleasures of this world or of the other world ultimately lead to suffering and bondage. Hence, Vedanta proclaims that the seeker of Self-knowledge should relinquish all actions prompted by desire and strive to know Brahman alone.[ Verse 16 ]

- In claiming, Aham Brahmasmi - Easy.

## Entrance exam :

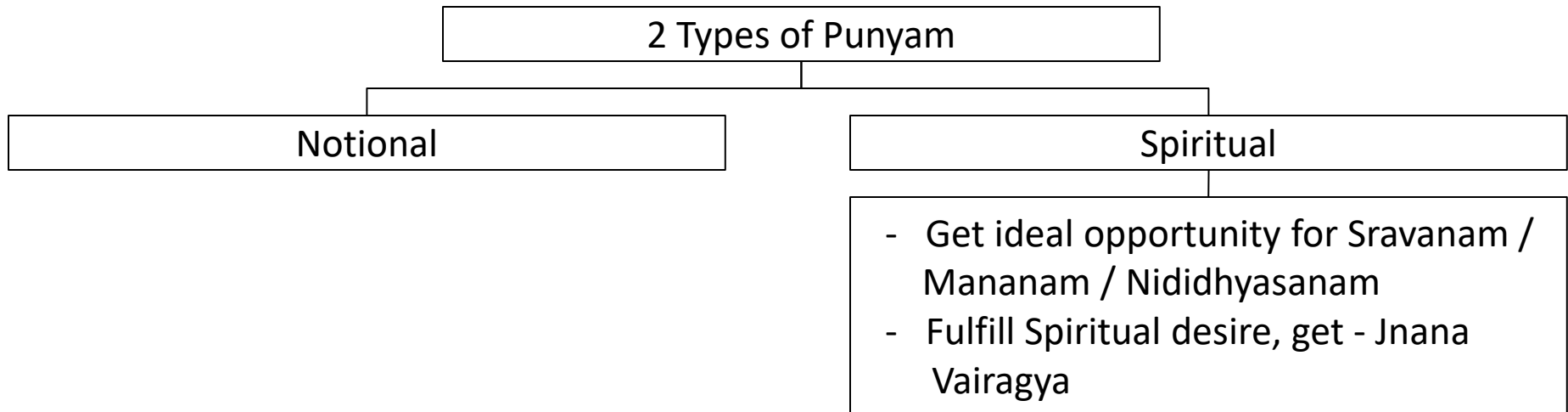
- Knowledge in last chapter.
- Karma and Upasana promise luxuries, Veda tempts humanity.
- Understand limitation of worldly attractions.

## 99 % fail entrance test :

- Benefit proportional to intensity of desire for Moksha...
- 9 Years Nachiketa wanted Moksha.
- Dosha Trayam is for all worldly Attractions, Dukha Mishritatvam / Atrupty Karyatvam / Bandakatva.

## From 'Katho" – Internalise :

- Punya Karmas for worldly desires, will end in Tapa.
- Don't go for Punyam...



- Use Punyam for Sadhana Chatushtaya Sampatti.
- Earning wealth... good... Siksha Valli.
- Ritual for Wealth - Aavahanti Homa.
- Use wealth for Spiritual well being Pancha Maha Yagya...

## Verse 19 :

अद्वैतद्वैतवादौ द्वौ सूक्ष्मस्थूलदशां गतौ ।  
अद्वैतवादान्मोक्षस्स्यात् इति वेदान्तडिण्डिमः ॥१९॥

advaitadvaitavādaḥ dvau sūkṣmsthūladaśāṁ gatau ।  
advaitavādānmokṣassyāt iti vedāntaḍiṇḍimāḥ ॥19॥

There are two visions: one, that of unity and the second, that of division. The vision of unity is subtle, and the vision of division is gross. Vedanta proclaims that among them, the vision of unity gives liberation. [ Verse 19]

Pratyaksha	Veda
<ul style="list-style-type: none"><li>- Pramanam</li><li>- Reveal only Dvaita</li></ul> <b>Both Correct ! :</b> <ul style="list-style-type: none"><li>- Vyavaharika Pot / Desk</li><li>- Has utility desk / Ring not wrong knowledge</li><li>- Desk / wall / Brick / Name used for Transaction</li><li>- Wall solution</li><li>- Respect well Dvaitam don't walk through</li><li>- Vyavaharika Satyam / Empirically true hot! Cold!</li><li>- Utilise</li><li>- Grosser plane understand with Sense organ</li><li>- What we see is appearance doesn't have truth – when you examine</li><li>- Emphatically correct</li></ul>	<ul style="list-style-type: none"><li>- Pramanam</li><li>- Reveal only Advaitam</li><li>- Neha Na Nasti Kinchana</li><li>- No duality was / is / will be...</li><li>- Paramartika gold / wood</li><li>- Is Reality after Vedanta All wood – No Desk at all wood = truth</li><li>- Atoms in motion don't perceive knowledge for Scientist</li><li>- Proton 90 % empty space – Truth</li><li>- Understand</li><li>- Vedanta reveals Chaitanyam appearing as world</li><li>- Sense organs can't see Chaitanyam</li><li>- For Vedantin - Its knowledge of a fact</li><li>- Paramartika Satyam</li><li>- Understand wood Utilise desk</li><li>- Subtler plane</li><li>- Read grand design by Stephen Hawking</li></ul>

## Science :

- Never says you are Basic truth behind entire appearance / Creation.

## Katho Upanishad :

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।  
दृश्यते त्वग्न्या बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

Esa sarvesu butesu, gudho'tma na prakasate,  
Drisyate tvagryaya buddhya, suksmaya suksma-darsibhih ॥ 12 ॥

This Atman hidden in all beings reveals (itself) not (to all), but is seen (only) by Seers of the subtle through sharp and subtle intellect. [I – III – 12]

- Both correct – Act according to knowledge of Paramartika.

### Why Advaita Jnanam is required ?

- If it is not there, world will trap you.

### 5<sup>th</sup> Capsule :

- By forgetting my real nature I convert life into burden, Daughter is like this... Business problem - Life is liability.
- By Advaita Jnanam - Dvaitam not a trap.
- Advaita Vadad - Moksha...

### Problem :

- Krishna had problems since birth - Ever smiling.

### Message :

- Know and keep smiling with problems around.
- In our understanding and vision Advaitam should be there in background.
- In activity accept differences.
- At transactions accept Vyavaharika Bheda - Don't talk of Advaitam.
- Shastra / Ishvara Bheda accepted by Advaitin.

- In dream - Dream food important to quench dream hunger, Respect food in dream /waking.
- Vyavahara Prapancha must be respected - Sense organs valid.
- In the background remember truth of all these is Advaitam.
- Through Advaita Darshanam Moksha.

### Verse 20 :

कर्मिणो विनिवर्तन्ते निवर्तन्ते उपासकाः ।  
ज्ञानिनो न निवर्तन्ते इति वेदान्तडिण्डिमः ॥२०॥

karminō vinivartante nivartante upāsakāḥ ।  
jñānino na nivartante iti vedāntaḍiṇḍimāḥ ॥20॥

Vedanta proclaims that there is rebirth for the performers of rituals and for the Meditators, but not for the Knowers of the Self.[ Verse 20 ]

- Veidika karma produces Phalam (Svarga) but can't give Moksha.

### Gita :

ते तं भुक्त्वा स्वर्गलोकं विशालं  
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।  
एवं त्रयीधर्ममनुप्रपन्ना  
गतागतं कामकामा लभन्ते ॥ ९-२१ ॥

They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (Vedas), desiring (Objects of ) desires, they attain to the state of 'Going and returning' (Samsara). [ Chapter 9 - Verse 21 ]

- Upasanas can help you cure diseases but still Ajnani.
- Krama Mukti not for all Upasakas... Has Punar Janma Aabrahma loka Punara...



## Punar Janma caused by 3 karmas.

- Prarabda - Exhausting.
- From Sanchita - Next Janma starts.
- With Jnanam - Agami - Avoided, Sanchita - Burnt
- Can't travel from one place to another.
- Karma fuel exhausted - Punar Janma Nivritti.
- No travel because of absence of karma Atma - All pervading.
- No travel in the past because of karma.

## Sensory Slipping :

- Until now I thought I was travelling, now I know I can't travel.
- Punar Janma Branti - Nivritti Thought I will have next birth. Goes away, is the knowledge.

## Gita :

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः।  
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

He is not born, nor does he ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, he is not killed when the body is killed. [ Chapter 2 – Verse 20 ]

- Ever free(Description of my self).

## Remove thought :

- I have Janma / Rebirth.. Branti goes → Agyanam Goes.

## Verse 21 :

परोक्षासत्फलं कर्म ज्ञानं प्रत्यक्षसत्फलम् ।  
ज्ञानमेवाभ्यसेत्तस्मात् इति वेदान्तडिण्डिमः ॥२१॥

parokṣāsatphalam karma jñānam pratyakṣasatphalam ।  
jñānamevābhyasettasmāt iti vedāntaḍiṇḍimaha ॥21॥

The results of the rituals are mediate and unreal, whereas those of the knowledge of Self are immediate and real. Therefore, Vedanta proclaims that one should engage in the knowledge of Self alone.[ Verse 21 ]

Karma Khanda	Jnana Khanda
<ul style="list-style-type: none"><li>- Preyas</li><li>- Mandah</li><li>- Karma has Phalam Paroksha / Asat</li></ul> <p style="text-align: center;">↓</p> <p style="text-align: center;">Remote Invisible Product</p> <ul style="list-style-type: none"><li>- Drishta Phalam – Visible wait in time / in future</li></ul> <p><b>Paroksha :</b></p> <ul style="list-style-type: none"><li>- Not Pratyaksham sow seed - And Wait</li><li>- Away in time / future</li></ul>	<ul style="list-style-type: none"><li>- Sreyas</li></ul>

- Future not Sensorialy perceived.

**Current Event = Vartamanam :**

Butam	Bavi
Past	Future

- Karma Phalam not Butam and Vartamana but Bavi.

## Slip between cup and Lip :

- Karma Phalam is unpredictable / Uncontrollable / Impermanent - with 3 Doshas Dukha / Bandah / Atruption.

Karma Phalam	Jnanam
<ul style="list-style-type: none"><li>- Paroksha</li><li>- Anityam</li></ul>	<ul style="list-style-type: none"><li>- Pratyaksham</li><li>- Sat Phalam / Nitya Phalam</li><li>- Superior, Give Priority, Practice, Sravanam, Mananam, Nididhyasanam.</li></ul>

- Understanding instantaneous whenever you use.

## Pramanam - Not in future :

- Eyes see colour if open / Object in front, Jnanam produces Phalam of understanding instantaneously - Vastu Tantram.
- Here Atma - Not Butam / Bavi but always Vartamanam.
- Shastra / Atma always available - If we listen to Vedanta properly Jnanam instantaneous and Moksha instantaneous - Therefore no waiting.
- Jnana - Moksha - Simultaneous because Moksha my Svarupam.
- Therefore Jnana Phalam is Pratyaksham.

## Visishta Advaitin :

- Jnanam not enough
- Understand god
- Practice Bakhti of god.

Advaitam	Visishta Advaita - Order
<ul style="list-style-type: none"> <li>- Karma</li> <li>- Bakti</li> <li>- Jnanam</li> <li>- Moksha not in future Janma</li> <li>- Claim here and now</li> <li>- Moksha lasts for ever 'Svarupa' of Atma Sat Phalam - Nitya Phalam because Svarupam</li> </ul>	<ul style="list-style-type: none"> <li>- Karma</li> <li>- Jnanam</li> <li>- Bakti - Rest of life <ul style="list-style-type: none"> <li>- Die and Moksha in Vaikunta</li> </ul> </li> <li>- Promise future Moksha</li> </ul>

## Verse 22 : Warning to Seeker :

वृथा श्रमोऽयं विदुषां वृथाऽयं कर्मिणां श्रमः ।  
यदि न ब्रह्मविज्ञानं इति वेदान्तडिण्डिमः ॥२२॥

vṛthā śramo'yaṁ viduṣāṁ vṛthā'yaṁ karmināṁ śramah ।  
yadi na brahmavijñānaṁ iti vedāntaḍiṇḍimahaḥ ॥22॥

Vedanta proclaims that all this exertion of the scholars (or Meditators) and performers of rituals is a waste, if the knowledge of Brahman is not gained.[ Verse 22 ]

- Karma Yoga / Upasana Yoga / Sravanam / Mananam / Nididhyasanam / Panchamahayagya / Upasana / notes of Moksha... Practiced with destination.
- In foot ball... destination = Goal – Handling / Converting aim.

## Goal :

- Aham Nitya Mukta Brahma Asmi and conversion of format.

## Guru asks : Are u Mukta?

- Samsari - Jiva struggling for Moksha or Nitya Mukta.
- Without looking at Life as burden, go through life as free person.
- “Sadhana - Should be converted to Siddha” - “ Sad Darshanam “.

- Senior student - Teaching on but convert scholarship into Moksha as goal / Destination.

### Ask Question to mind :

- Am I Sadhaka or Siddha – Brahman.
- All others are Vyavarika Division - Jiva / Jagat / Ishvara - In which life is going on Beginninglessly.
- Jiva - Busy doing / Acting... Ishvara - Busy / Giving Karma Phala, Jagat - Appearing - Disappearing.
- Nama / Rupa play goes on...
- I am Adhishtana - Not tainted...

### Am I clearing and Striking goal??

- Scholarship - Waste convert knowledge into Moksha goal.
- Advanced Granthas are Siddha Granthas, Efforts of Scholarship it not converted to knowledge which gives him comfort of Saying :

### I am Nitya Mukta – Gita :

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।  
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

For him there is here no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [ Chapter 3 - Verse 18 ]

- If binary format does not happen, Scholarship waste... Yagas - wasted - in vain.
- In spite of problem - Claim Aham Brahmasmi “ I am free “

- Vedanta Jnanam = Surya.
- Day time in sky - Stars are there and in night its light intense.
- In night - Prominent - During day, as good as nonexistent.
- Our mind is Akasha.
- Problems which occupy our mind are stars, numerous stars / Problems.
- Prominent problems can be converted into as good as non existent by Jnana Surya Udaya to rise.
- If it doesn't happen, study is a waste!

### Verse 23 :

अलं यागैरलं योगैरलं भुक्तैरलं धनैः ।  
परस्मिन् ब्रह्मणि ज्ञाते इति वेदान्तडिण्डिमः ॥२३॥

alam yāgairalam yogairalam bhuktairalam dhanaiḥ ।  
parasmin brahmaṇi jñāte iti vedāntaḍiṇḍimāḥ ॥23॥

Vedanta proclaims that once the supreme Brahman is known, no purpose is served by rituals or yogic practices, or by sense pleasures or various kinds of wealth.[ Verse 23 ]

- Jnanam helps seeker to accept “Aham Poornam Asmi”.
- Everything in creation included in me, Nothing can exist outside me.

### Gita :

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।  
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥९-४॥

All this world (Universe) is pervaded by me in my Unmanifest form (Aspect); all beings exist in me, but I do not dwell in them. [ Chapter 9 - Verse 4 ]

## Lecture 7

- I don't have anything to accomplish, if I miss house / Son / எனக்குன்னு.....
- This feeling doesn't come when there is Poornatvam.
- Jnani has nothing to accomplish in life, no Purushartha



What's sought / desperately wanting... எகம்... குரை... வரலையெ....

- What we miss in life = Artha... without that life incomplete.
- Jnani doesn't miss... doesn't seek.
- Dharma / Artha / Kama / Moksha... Punyam because he knows "Aham Nitya Mukta".
- When goal is there means Karmas relevant.
- If I want to travel... Means, important.

### Transport Relevant :

- Purushartha Abavat Sadhanam - Non relevant.
- For Dharma / Artha / Kama... Karma is Sadhanam
- For Moksha... Jnanam is Sadhana.

**For Jnani :**

**Gita :**

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।  
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

For him there is here no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [ Chapter 3 - Verse 18 ]

- Heart full – Nothing to be done - Life's mission - Accomplished.
- All Yajas - Nishprayojana - Irrelevant, never seeks pleasures for fulfillment.

**Doesn't late pleasure - Gita :**

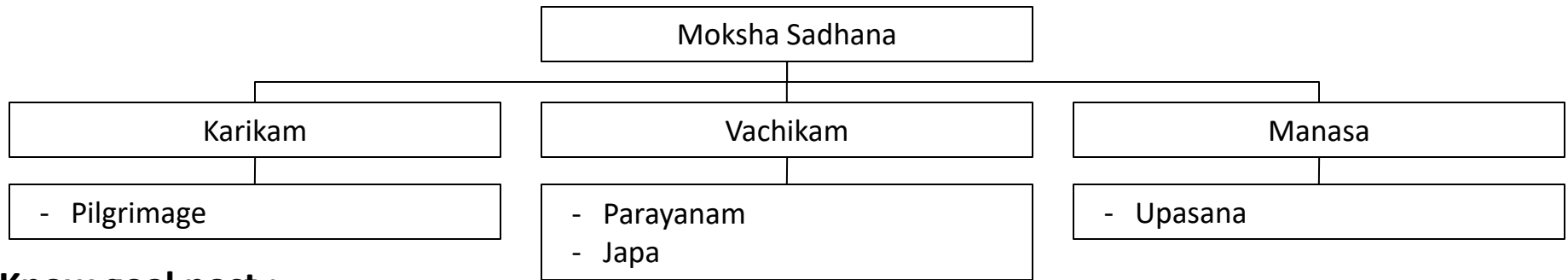
न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।  
स्थिरबुद्धिरसंमूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥ ५.२० ॥

Resting in Brahman, with steady intellect and Undeluded, the knower of Brahman, neither rejoices on obtaining what is pleasant, nor grieves on obtaining what is unpleasant. [ Chapter 5 – Verse 20 ]

- Will go through Prarabda pleasure... not over existed / Over shattered.



## Lecture 8



### Know goal post :

- Holding ball 80 % - Not Striking, not Aim!
- Brahma satyam - Jagan Mithya... goal... Yoga / Boga... not means for Moksha to a Jnani.
- Food required for Sharira Yatra - Sadhana.

### Body :

- Bagavan's property, under his care, without Ahamkara and Mamakara its his responsibility for retaining this body.
- For maintenance of family conventional responsibility will not go away.
- None practiced as Moksha Sadhana... Duty to society / family - Loka Sangraha...
- No licentious life not Yateshtachara, Don't come to Jnanam to escape from disciplines and values.
- Lifelong one has to follow disciplines and Jnanam, Purpose varies from Ajnana to Jnanam.
- Yateshtachara has no place in Hindu society.
- Long Karma Yoga / Upasana Yoga... Values continue in all Yogas...

## Following disciple is 2<sup>nd</sup> nature to Jnani :

- Some values deficient - Deliberately followed for Loka Sangraha...
- Jnanam helps to claim only Bimbananda Pratibimba Ananda depends on Dharma only.
- Jnanam focuses on non experiential Bimba Ananda.
- Violation of dharma is loss of Pratibimba Ananda.
- Claims I am Bimba Ananda – 3 Risky Slokas... Verse 22, 23, 24

### Verse 24 :

अलं वेदैरलं शास्त्रैरलं स्मृतिपुराणकैः ।  
परमात्मनि विज्ञाते इति वेदान्तडिण्डिमः ॥२४॥

alam vedairalam śāstrairalam smṛtipurāṇakaiḥ ।  
paramātmāni vijñāte iti vedāntaḍiṇḍimāḥ ॥24॥

Vedanta proclaims that once the seeker Realises his innermost Reality, no more purpose is served by the Vedas, or by various branches of knowledge, or by canon texts and The Puranas.[ Verse 24 ]

- Pramanam produces Prama - Jnanam Tatra Veda Aveda Bavati.
- Brahman Satyam Jagan Mithya... Aham Braheiva Na Paraha... Shift world View.
- Shift from Δ Format to Binary format is goal.
- Smrithis / Puranas irrelevant to understand Vedas for Jnani.

### Verse 25:

नर्चा न यजुषाऽर्थोऽस्ति न साम्नार्थोऽस्ति कश्चन ।  
जाते ब्रह्मात्मविज्ञाने इति वेदान्तडिण्डिमः ॥२५॥

narcā na yajuṣā'rtho'sti na sāmna'rtho'sti kaścana ।  
jāte brahmātmavijñāne iti vedāntaḍiṇḍimāḥ ॥25॥

Vedanta proclaims that for the one who understood the unity of Brahman and Atman, there is no purpose whatsoever served by the Āgvedathe Yajurveda, or the Samaveda. [ Verse 25]

## Idea is one - Presented in 3 Slokas :

- For Jnani Rig Veda not meaningful / Because he already has the knowledge.
- No Purushartha to be acquired from Vedas.
- Brihadaranyaka Upanishad and Taittiriya - Belongs to Yajur Veda, Jnani has no Aham / Mama Kara.
- Agyanam cause of dharma violation.

## Verse 26 :

कर्माणि चित्तशुद्धयर्थं ऐकाग्र्यार्थमुपासना ।  
मोक्षार्थं ब्रह्मविज्ञानं इति वेदान्तडिण्डिमः ॥२६॥

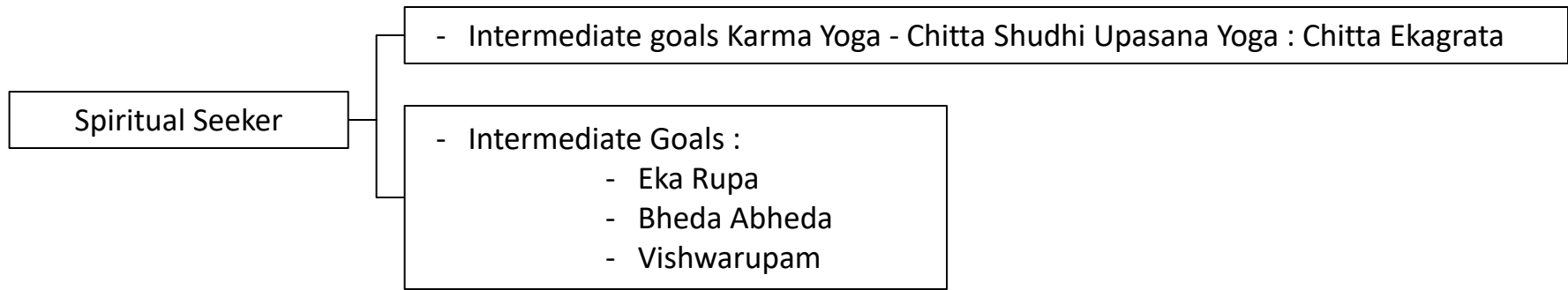
karmāṇi cittaśud dhyaṛtham aikāgryārthamupāsanā ।  
mokṣārtham brahmavijñānam iti vedāntaḍiṇḍimaha ॥26॥

Vedanta proclaims that actions are meant for the purification of the heart, meditation for the One-Pointedness of the mind, whereas the knowledge of Brahman is for the sake of liberation of the person.[ Verse 26]

## Remember ultimate and intermediary goals – By hearts Sloka / Not mechanically :

Karma Yoga	Upasana Yoga	Jnanam
Chitta Shudhi	Chitta Ekagrata	Moksha

- Avaantara Lakshyam – Intermediary goal Delhi / Chennai Airport.
- Mukhya Lakshyam = Absolute / Ultimate government office Delhi.

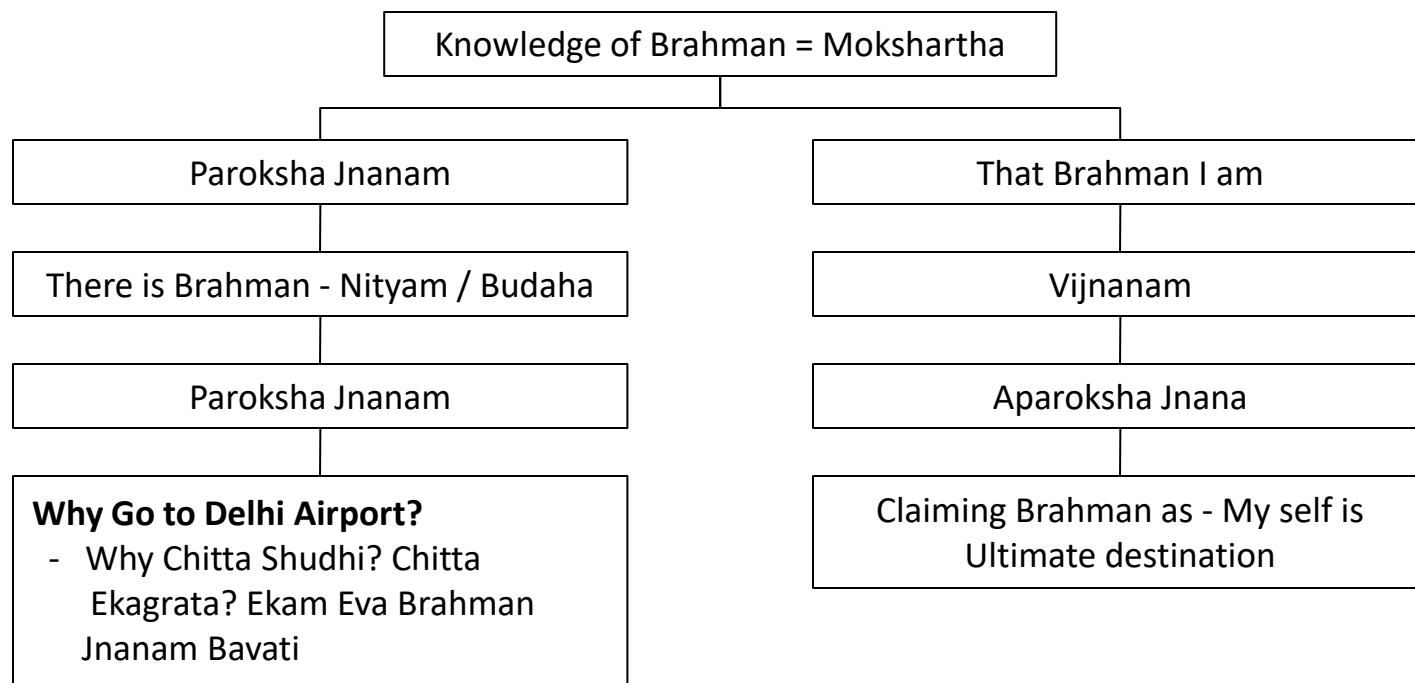


### **Upasanas in Taittiriya Siksha Valli :**

- Chitta Ekagrata = Focussing / Concentrating Attributes Span.
- To Enjoy mind - Not restless / Preoccupied.

### **Duty contributes to stress :**

- Mind under grip of stress is mind preoccupied not available.
- Upasana Yoga - For focussed mind with reasonable Attribute Span.
- Concentration not Destruction.



- With Academic Scholarship no transformation, its impressive knowledge!!

### Verse 27 :

सञ्चितागामिकर्मणि दह्यन्ते ज्ञानवह्निना ।  
प्रारब्धानुभवान्मोक्षः इति वेदान्तडिण्डिमः ॥२७॥

sañcitāgāmikarmaṇi dahyante jñānavahninā ।  
prārabdhānubhāvānmokṣaḥ iti vedāntaḍiṇḍimāḥ ॥27॥

Vedanta proclaims that the accumulated actions and future actions of the knower of Brahman get destroyed by the fire of knowledge. By enjoying the results of the actions that are already fructified, he gains liberation. [ Verse 27]

- Salient features of Vedanta / Conclusions in this text. Not deriving conclusions.
- Take different beads and stringing into Vedanta Siddanta mala.
- Karma Yoga / Upasana Yoga finished till 26.

### **3 Types of Karma : By Knowledge :**

- Sanchita – Burnt
- Agami – Avoided
- Don't acquire new karma - Because Ahamkara / Mamakara Abhimana is not there - which produces Papam / Punyam.
- Jnani has no Abhimana / No hatred. Have Samanya Abhimana like animals.
- No Vishesha Abhimana to produce Punya/Papam.
- Has sufficient dehatma Abhimana to conduct life.
- Vishesha Abhimana is Kama /Krodha /Lobha... Prarabda - Released arrow.
- Can decide not to shoot if not released...
- By Prarabda - Body goes through Sukha / Dukha.
- Anubavaha - Exhausted by living - Atma has no Anubava!
- Prarabda affects Anatma only.

### **Jnani :**

- Doesn't take Anatma Anubava as his Anubava - Takes Atma Anubava.
- Sparsham - Jigran... Pashyan – Shrinvan "Situations go on "

### **4<sup>th</sup> Capsule of Vedanta :**

- I am never affected by material Universe or Material body.
- Rama also loses Sita and Cries in Valmiki Ramayana, Ramas Anatma will have Ups and Downs...
- Jnanam to handle problems intelligently.

## Verse 28 :

न पुण्यकर्मणा वृद्धिः न हानिः पापकर्मणा ।  
नित्यासङ्गात्मनिष्ठानां इति वेदान्तडिण्डिमः ॥२८॥

na puṇyakarmaṇā vṛddhiḥ na hāniḥ pāpakarmaṇā ।  
nityāsaṅgātmaniṣṭhānām iti vedāntaḍiṇḍimaḥ ॥28॥

Vedanta proclaims that for the knower's of Brahman who abide in the eternal unattached Atman, there is neither embellishment by virtuous action, nor loss by sinful action.[ Verse 28]

- After Jnanam – Prarabdas influence on Body / Mind – Continues.
- Jnanis past Karmas Punyam and Papam(Mishra Prarabda). Acquired before Jnanam.
  - Every Saint has past Janmas
  - Every Sinner has future Janmas.
- Anatma and Karmas play their role Grahasta.
- Prarabda affects home and Home members
- Sanyasa Prarabda affects Body and Mind.
- Let it be Natural... and Be willing to go through, at Anatma level.
- I am Asangaha...

## Lecture 9

### Verse 28 :

न पुण्यकर्मणा वृद्धिः न हानिः पापकर्मणा ।  
नित्यासङ्गात्मनिष्ठानां इति वेदान्तडिण्डिमः ॥२८॥

na puṇyakarmaṇā vṛddhiḥ na hāniḥ pāpakarmaṇā ।  
nityāsaṅgātmaniṣṭhānām iti vedāntaḍiṇḍimaḥ ॥28॥

Vedanta proclaims that for the knower's of Brahman who abide in the eternal unattached Atman, there is neither embellishment by virtuous action, nor loss by sinful action.[ Verse 28]

- There is no increase in Punyam or Papam for Jnani.

### Gita :

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।  
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

For him there is here no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [ Chapter 3 - Verse 18 ]

- Papam can't touch 'Consciousness' – Atma...

### Gita :

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।  
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ ५.१५ ॥

The Lord takes neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded. [ Chapter 5 – Verse 15 ]

- Jnani never influenced positively / negatively by Punyam and Papam.



## Important Verse Page 18 :

### Jnani claims :

- I am Nitya Asanga Atma - Asangoham Asangoham (Brahma Jnanavalee)

### Brahma Jnanavalee :

असङ्गोऽहम् असङ्गोऽहम् असङ्गोऽहम् पुनः पुनः ।  
सच्चिदानन्दरूपोऽहमहमेवाहमव्ययः ॥१॥

asangOham asangOham asangOham puna: puna: |  
saccidAnandaroopOhamahamevAhamavyaya: || 1 ||

Unattached, unattached, unattached am i, again and again; of the nature eternal existence knowledge-Bliss am i:  
i am that. That am i, which is the irreducible, immortal, endless factor. [ Verse 1 ]

- Not mechanical Parayanam to get Punyam.
- This Sloka for 'Nididhyasanam' to claim I am Asanga Atma called Nishta.

Nischayena	Avasthanam
Ni	Stha

- Learn to claim Punyam / Papam will not bring any decrease / Increase in me.
- Jnanam not special pass - To have free go!
- Not permission to lead Adharmic life, Doesn't do Papam out of maturity, not out of Bayam.

## Verse 29 :

बुद्धिपूर्वाबुद्धिपूर्वकृतानां पापकर्मणाम् ।  
प्रायश्चित्तमहो ज्ञानं इति वेदान्तदिण्डिमः ॥२९॥

buddhipūrvābuddhipūrvakṛtānām pāpakarmaṇām ।  
prāyaścittamahō jñānam iti vedāntaḍiṇḍimahaḥ ॥29॥

Vedanta proclaims thus : ‘What a wonder! Self-knowledge is the atonement for all the sinful deeds committed deliberately or unknowingly’. [ Verse 29]

- Jnanam Greatest Prayaschittam.

## Mundak Upanishad :

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।  
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ ८ ॥

**Bhidyate hrdaya-granthih chidyante sarva-samsayah ।  
ksiyante casya karmani tasmin drste paravare ॥ 8 ॥**

When He is seen both in the higher and the lower, the knots of his heart becomes untied; all doubts are dispelled; and all his Karma-s is consumed. [II – II – 8]

## Gita :

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।  
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ४.३७ ॥

As the blazing fire reduces fuel to ashes, O Arjuna, so does the fire of knowledge reduce all actions to ashes.  
[ Chapter 4 – Verse 37 ]

- Through Jnanam I learn to Disintensify with karta / Bokta Ahamkara... Therefore greatest purifier...
- Doesn't do Papam out of fear but out of Jnanam.
- What will happen to dream karmas once I wake up.
- Jnanam works by shifting attention from Ahamkara to Atma.
- Thoughtfully done / Deliberately done / Inadvertently done Papam all go away.

## Verse 30 :

दृग्दृश्यौ द्वौ पदार्थौ स्तः परस्परविलक्षणौ ।  
दृग् ब्रह्म दृश्यं माया स्यात् इति वेदान्तडिण्डिमः ॥३०॥

ḍṛgdr̥śyau dvau padārthau staḥ parasparavilakṣaṇau ।  
ḍṛg brahma dr̥śyaṁ māyā syāt iti vedāntaḍiṇḍimahaḥ ॥30॥

Vedanta proclaims that the seer and the seen are two distinct categories. Of these two, the seer is Brahman whereas the seen is unreal.[ Verse 30 ]

- All of us mix of Atma - Anatma, can't physically demonstrate Atma.

Anatma	Atma
<ul style="list-style-type: none"><li>- Drishyatvam</li><li>- Bautikatvam</li><li>- Sagunatvam</li><li>- Savikaratvam</li><li>- Agama Pahitvam</li><li>- What I experience belongs to Ahamkara "Reflection Consciousness"</li><li>- Body / Mind / Sense organs thoughts / world - Clearly experienced</li><li>- Mithya - Emotions / Knowledge / Ignorance - Objects</li><li>- Thoughts eliminated in Sleep - I am Aware of Blank condition of mind without Vritti's</li></ul> <p><b>Wall :</b></p> <ul style="list-style-type: none"><li>- Remote, Paroksha</li></ul> <p><b>Mind (Object) :</b></p> <ul style="list-style-type: none"><li>- Intimate</li><li>- Aparoksha</li><li>- All Drishyam = Maya – Doesn't have independent existence / Consciousness of its own</li><li>- Moonlight – Maya = Borrowed light / Sun light</li></ul>	<ul style="list-style-type: none"><li>- Adrishyatvam</li><li>- Abautikatvam</li><li>- Nirgunatvam</li><li>- Nirvikaratvam</li><li>- Anagama Pahitvam</li><li>- Experiencer I is Original Consciousness</li><li>- Satyam / Adhishtanam</li></ul>

- That which borrows Sat – Chit is called Maya, Body / Mind / Complex = Maya.
- I am Aware of Body / Mind in Jagrat, I am Aware of their absence in Sushupti.
- I am Experienter / Seer / Drk / Observer / Brahman.
- Drishyam = Ahamkara / Karta / Bokta / no need to do anything to Recognise Drk / seer.

## 2 Entities in the World :

Drk	Drishyam
<ul style="list-style-type: none"> <li>- Experienter</li> <li>- Brahman all the time without Modifications</li> </ul>	<ul style="list-style-type: none"> <li>- Drishyam – other than I</li> <li>- Near by object / far away</li> <li>- Visible / Invisible</li> <li>- Sealer / Sacred</li> <li>- Maya / Mithya</li> </ul>

## Ishvara comes under which category?

- Satyam / Mithya =

## Ask counter Question :

- Is Bhagawan object of experience - Seen - Then Drishyam / Mithya Nedam Yadidam Upasate – Bhagawan is I / Observer /Atma – Satyam.

## Gita :

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।  
अहमादिश्च मध्यं च भूतानामन्त एव च ॥ १०-२० ॥

I am the self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings. [ Chapter 10 - Verse 20]

- Claim Aham Brahma Asmi.

## Verse 31 :

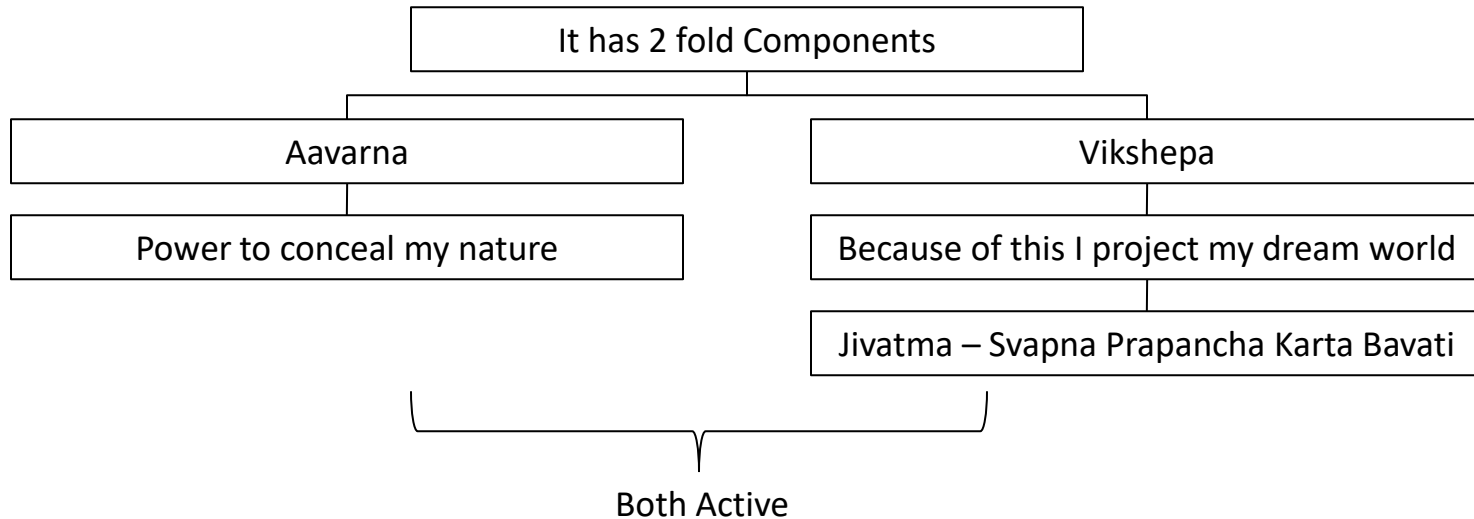
अविद्योपाधिको जीवो मायोपाधिक ईश्वरः ।  
मायाऽविद्यागुणातीत इति वेदान्तडिण्डिमः ॥३१॥

avidyopādhiko jīvo māyopādhika īśvaraḥ ।  
māyā'vidyāguṇātīta iti vedāntaḍiṇḍimaḥ ॥31॥

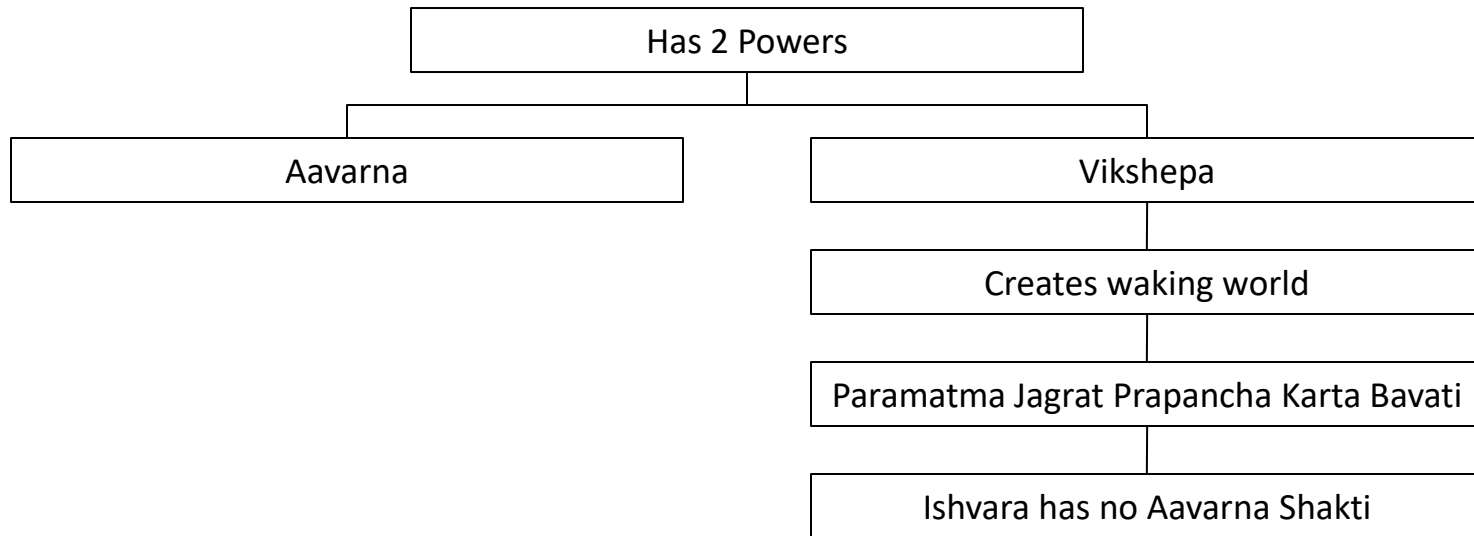
Vedanta proclaims that Ishvara (God) is indeed the Supreme Reality manifesting in the adjunct of the Universal Power, whereas the individual is the same Supreme Reality Brahman reflecting in the limiting adjunct of nescience. Brahman Itself transcends the Universal Power, the nescience, and the guna-s of the Universal Power. [ Verse 31 ]

## Every Jivatma has Shakti called Avidya - Mrs. “Jivatma” :

- It has 2 fold components.



## Paramatma has Shakti called Maya / Upadhi :



- In 'Jivatma' – Aavarna – Operative didn't know I am 'Paramatma' – My real nature.

### 5<sup>th</sup> Capsule of Veda :

- By forgetting my nature convert life into Burden.
- By remembering my nature I convert life into blessing.
- 'Jivatma' converts life into Burden.
- 'Paramatma' has Maya Shakti.... Vikshepa
- Operational - Aavarna not operational, no covering / concealment of real nature.

### Sarvagya :

- Nitya Jnani / Mukta.

## Lecture 10

### Verse 30 :

- I – Observer Brahman / Paramatma what I experience is Maya( Maha Realisation)
- I get name 'Jivatma' When I include Body / Mind complex along with me.
- I get name 'Paramatma' when I do discrimination and understand Body / Mind complex also should, Become part of Jagat intellectually as Drishya Padartha.

### I claim am Brahma Asmi :

- I chose 'Jivatma' Status when I take part of Anatma as myself.
- Male / female – Including Body.
- Moment I include Body / Mind I am called 'Jivatma'
- Moment I exclude Body / Mind – I am called 'Paramatma'
- Conversion from Jivatma to 'Paramatma' is only excluding, Anatma which I have wrongly included, cognitive Job... Exclusiveness.
- In use of I - I don't use body and its limitations then Drk Brahma Bavati.
- Drishyam Sarva Mayam, Body / Sense organs / Mind / Thought....
- Maya's nature is opposite of Brahman.
- Brahman = Sat chit Ananda
- Maya = Asat / Achit / A- Ananda = Dukham.

### Verse 31 :

- Jiva has Avidya - Karana Shariram as Medium for Operation of Individual / Micro.

**From :**

- Karana Shariram, Jiva manufactures Sthula and Sukshma Shariram at time of Srishti.
- During Pralayam, Jivatma is there.

**Jivatma - is in Karana Shariram - Medium :**

- Sanchita karmas - Potentially there at Srishti.
- Bhagawan takes Karana Shariram of each and Ishvara generates relevant Sukshma / Sthula Shariram.
- Ishvara has Upadhi for his functioning, his Upadhi is called Maya.
- Ishvara's Karana Shariram is called Karana Prapancha.



- At Pralayam - Sthula Sukshma Shariram  
- Sthula Sukshma Prapancha not there.
- Ishvara exists with Karana Prapancha = Maya - Macro Medium
- Jiva Exists with Karana Shariram = Micro Medium of Jivatma of Prapancha.



## **Common features - Avidya and Maya :**

- 1) Jivatma - Medium Karana Shariram and Prapancham medium - Karana Prapancham - Both Anadi
- 2) Both Trigunatmikam.
- 3) Both Anityam
- 4) Both Jada Svarupam
- 5) Both Mithya - Don't have existence of their own, Borrow existence from Atman / Brahman.
- 6) Both have Aavarna and Vikshepa Shakti.
  - Jivatma - Using Vikshepa Shakti of Avidya creates dream.
  - Paramatma - Using Vikshepa Shakti of Maya Creates Jagrat Prapancha.
  - Both have powerful creative abilities.
- 7) Both have Aavarna Shakti but with a difference.
  - Aavarna Shakti overpowers Jiva - Jiva is Aavarna Shakti Dasa.
  - Therefore doesn't know his Paramartika Svarupam, Therefore Samsari.

## **1<sup>st</sup> Chapter of Panchadasi important :**

- Aavarna Shakti of Maya can't enslave Ishvara - Therefore Ishvara is Nitya Jnani.

7) :

"Jivatma' Sleep is Nidra	Ishvara's sleep = Yoga Nidra (Pralayam)
<ul style="list-style-type: none"><li>- Jivatma ignorant of his nature</li><li>- Jivatma Ajnani because of Aavarna Shakti</li><li>- Jivatma = Dasaha</li></ul>	<ul style="list-style-type: none"><li>- Ishvara has Svarupa Jnanam</li><li>- Remains dormant in Yoga Nidra nature never concealed</li><li>- Ishvara = Jnani in Jagrat and Nidra</li><li>- Ishvara = Swami</li></ul>

### **Brahman :**

- Beyond Avidya and Maya Upadhi Both Mithya... Brahman = Satyam.
- Ateetam = Beyond  
= No spatial distance between Avidya and Maya as both resting on Brahman.

### **Movie : Resting on screen**

- Maya and Avidya rest on Brahman but not affected by Both.
- Screen not affected by movie's fire / Water / Blasts
- Unaffected nature is expressed "As beyond" - Asangatvam Conveyed not physical distance.
- Brahman not affected by Avidya / Maya and 3 Gunas of them.
- Paramatma uses 3 Gunas for Srishti = Rajasic  
Laya = Tamasic  
Sthithi = Sattvic
- Jivatma - used by 3 Gunas
- Paramatma - Not bound by 3 Gunas with knowledge I am Gunateeta.

**Gita :**

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।  
गुणेभ्यश्च परं वेत्ति मद्भावं सो ऽधिगच्छति ॥ १४-१९ ॥

When the seer, beholds no agent other than the Gunas and knows him who is higher than the Gunas, he attains to my being.[ Chapter 14 - Verse 19]

**How 3 Gunas enslave person :**

- Jivatma can Learn to know his Gunateeta nature.

**Gita :**

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।  
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३.२८ ॥

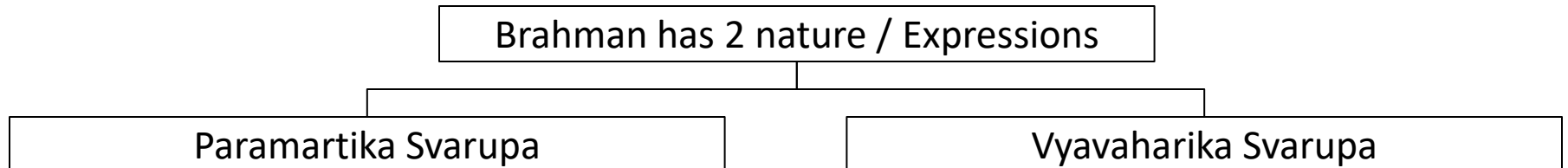
Oh Arjuna! But the knower of the truth of Gunas and their functions remains detached with the understanding that the sense organs function among the sense-objects. [ Chapter 3 - Verse 28]

**Verse 32 :**

साकारं च निराकारं निर्गुणं च गुणात्मकम् ।  
तत्त्वं तत्परमं ब्रह्म इति वेदान्तडिण्डिमः ॥३२॥

sākāraṁ ca nirākāraṁ nirguṇaṁ ca guṇātmakam ।  
tattvaṁ tatparamaṁ brahma iti vedāntaḍiṇḍimaḥ ॥32॥

Vedanta proclaims that that Supreme Reality Brahman, though formless, manifests as having a form; though without attributes, manifests as the three Guna-s.[ Verse 32 ]



## Medium - Example :

- Stick below water - Appears bent.
  - Stick above water – Straight
  - Stick appears bent - Not really bent.
  - Brahman by itself = Paramartika Svarupam.
  - Brahman seen through Maya medium = Vyavaharika Svarupam.
  - Sadharmya - Common features - Compare  
Vaidarmyam - Contrast
- } Tarqa Shastra

## Common Features :

- Both Anaadi and Anantham
- Paramartika and Vyavaharika
- Paramartika - Called Brahman
- Vyavaharika - Called Ishvara Conventional name.

## Uncommon :

- If both Anaadi and Anantham - why 2 Brahman and Ishvara? Dvaitam
- Cant count both.
- Paramartika Vastu = One
- Ishvara doesn't come under Paramartika
- Ishvara not counted separate from Brahman.

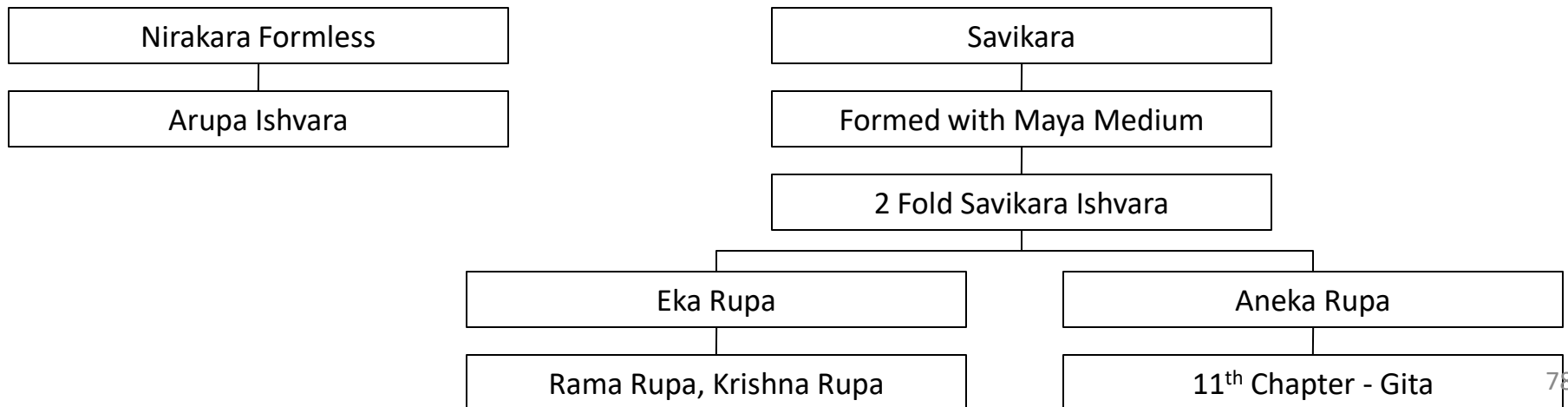
- Vastu one - Not one Vyavaharika and one in Paramartika.
  - Jagrat - 2 Children  
Svapna - 2 Children
- } Not total 4 in Ration card

## Different order of Reality :

Brahman	Ishvara
1) Nirguna 2) Paramartika 3) Akarta 4) Nirakara	1) Sagunam 2) Vyavaharika 3) Srishti / Sthithi / Laya Maha karta 4) Vishwadharam Gaganashayanam Savikara

## 2 Versions of Same Brahman :

- Paramartika Appears as Vyavaharika, Ishvara is with Maya Upadhi - Vesham.
- One Absolute Brahman truth Alone has got 2 Versions.



**Gita :**

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।  
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ ११-१० ॥

With numerous mouths and eyes, with numerous wonderful sights, with numerous divine ornaments, with numerous divine weapons uplifted (Such a form he showed). [ Chapter 11 - Verse 10]

- Brahman appears as Ishvara
- Brahman described as : Drk / Nirakara / Nirguna.

**Verse 33 :**

द्विजत्वं विध्यनुष्ठानात् विप्रत्वं वेदपाठतः ।  
ब्राह्मण्यं ब्रह्मविज्ञानात् इति वेदान्तडिण्डिमः ॥ ३३ ॥

dvijatvaṁ vidhyanuṣṭhānāt vipratvaṁ vedapāṭhataḥ ।  
brāhmaṇyaṁ brahmavijñānāt iti vedāntaḍiṇḍimaḥ ॥ 33 ॥

Vedanta proclaims that the one who performs the enjoined actions is Dvija or twice born, that the one who studies the Vedas is Vipra, and the one who knows Brahman is Brahman. [ Verse 33 ]

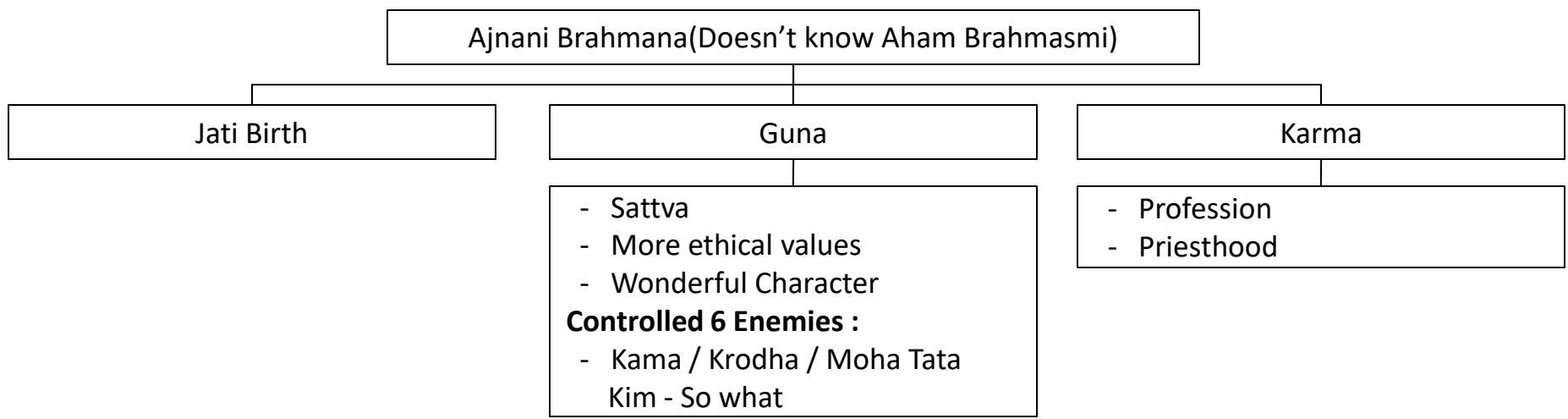
- One who knows Brahman called Brahmana.

Brahman	Brahmana
- { As Nirakara / Nirguna / Drk } Seer	- Jnani

**Gita :**

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।  
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १७-१६ ॥

Serenity of mind, good-heartedness, silence, Self-control, Purity of nature – These together are called the mental Austerity. [ Chapter 17 - Verse 16]



## Chandogyo Upanishad :

- Brahma Bandhu - Unreal Brahmana
- Fake Brahmana

## Pandityam :

## Brihadaranyaka Upanishad :

अथ हैनं कहोलः कौपीतकेयः पप्रच्छ; याज्ञवल्क्येति होवाच, यदेव साक्षादपरोक्षदब्रह्म, य आत्मा सर्वान्तरः, तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः । कतमो याज्ञवल्क्य सर्वान्तरः ?  
योऽश्नायापिपासे शोकं मोहं जरां मृत्युमत्येति । एतं वै तमात्मानं विदित्वा ब्राह्मणः  
पुत्रैषणायाश्च विर्तैषणायाश्च लोकेषणायाश्च व्युत्थायाश्च भिक्षाचार्यं चरन्ति;  
या ह्येव पुत्रैषणा सा विर्तैषणा, या विर्तैषणा सा लोकेषणा, उभे होते एषणे एव भवतः ।  
तस्माद्ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत् । बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः,  
अमौनं च मौनं च निर्विद्याथ ब्राह्मणः; स ब्राह्मणः केन स्यात् ? येन स्यातेनेदृश एव,  
अतोऽन्यदार्तम् । ततो ह कहोलः कौपीतकेय उपरराम ॥ १ ॥ इति पञ्चमं ब्राह्मणम् ॥

atha hainaṃ kaholaḥ kauṣītakeyaḥ papraccha; yājñavalkyeti hovāca,  
yadeva sākṣādaparokṣādbrahma, ya ātmā sarvāntaraḥ, taṃ me vyācakṣveti;  
eṣa ta ātmā sarvāntaraḥ | katamo yājñavalkya sarvāntaraḥ ?  
yo'sanāyāpipāse śokaṃ moham jarāṃ mṛtyumatyeti | etaṃ vai tamātmānaṃ  
viditvā brāhmaṇāḥ putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha  
bhikṣācaryaṃ caranti; yā hyeva putraiṣaṇā sā vittaiṣaṇā,  
yā vittaiṣaṇā sā lokaiṣaṇā, ubhe hyete eṣaṇe eva bhavataḥ |  
tasmādbrahmaṇaḥ pāṇḍityaṃ nirvidya bālyena tiṣṭhāset | bālyaṃ ca pāṇḍityaṃ ca  
nirvidyātha munih, amaunaṃ ca maunaṃ ca nirvidyātha brāhmaṇaḥ;  
sa brāhmaṇaḥ kena syāt ? yena syātenedṛśa eva, ato'nyadārtam |  
tato ha kaholaḥ kauṣītakeya upararāma || 1 || iti pañcamam brāhmaṇam ||

Then Kahola, the son of Kuṣītaka, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brāhmaṇas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength as well as scholarship, he becomes meditative; having known all about born meditateness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable.’ Thereupon Kahola, the son of Kuṣītaka, kept silent.[ 3 – 5 - 1 ]

### **Brihadaranyaka Upanishad :**

- 3<sup>rd</sup> Chapter : 8 Section - Jnani alone Brahmana

### **Vajra Soojika Upanishad : Diamond needle Upanishad :**

- Upanayana - To thread study Vedas

### **Vibra :**

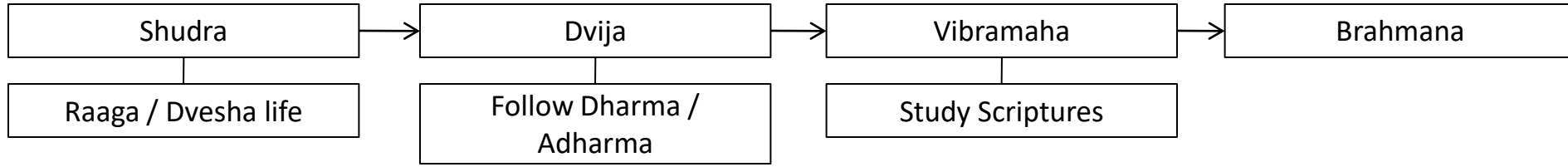
- All Shudra by birth... Raaga / Dvesha life.

### **Drija :**

- Live life as per Dharma - Adharma not Raaga Dvesha, life study Scriptures – Vipraha...
- Culminates in Brahman Jnanam = Brahmana.



## Journey :



- Vidhi = Pancha Maha Yagya compulsory to be a Hindu.

## Verse 34 :

सर्वात्मना स्थितं ब्रह्म सर्वं ब्रह्मात्मना स्थितम् ।  
न कार्यं कारणाद्भिन्नं इति वेदान्तदिण्डिमः ॥३४॥

sarvātmanā sthitam brahma sarvaṁ brahmātmanā sthitam ।  
na kāryaṁ kāraṇādbhinnaṁ iti vedāntaḍiṇḍimahaḥ ॥34॥

Vedanta proclaims that Brahman alone manifests as everything and everything has its existence in Brahman alone. The effect is not different from the cause. [ Verse 34 ]

- All ornaments essentially = Gold, Everything in universe essentially = Brahman.
- Brahman is everything = Brahman alone appears as everything and is called Sarvam.
- Gold appears as everything and called ornament.
- When gold doesn't appear as everything its called Gold.
- When Brahman doesn't appear as everything it is called Brahman.
- Brahman has 2 states Karana Avastha - Brahman

Karya Avastha = Sarvam

## Lecture 11

### Verse 34 :

सर्वात्मना स्थितं ब्रह्म सर्वं ब्रह्मात्मना स्थितम् ।  
न कार्यं कारणद्विन्नं इति वेदान्तडिण्डिमः ॥३४॥

sarvātmanā sthitam brahma sarvaṁ brahmātmanā sthitam ।  
na kāryam kāraṇādbhinnaṁ iti vedāntaḍiṇḍimahaḥ ॥34॥

Vedanta proclaims that Brahman alone manifests as everything and everything has its existence in Brahman alone. The effect is not different from the cause. [ Verse 34 ]

### What is relationship between Brahman and creation?

- Not 2
- Brahman not different from world, then Dvaitam and each limiting other.

Brahman and world	Problem
<ul style="list-style-type: none"><li>- Not totally identical</li></ul> <p style="text-align: center;">↓</p> <p>Ashudham Jagat and Shudham Brahman can't be equated</p> <ul style="list-style-type: none"><li>- Do / don't do</li></ul>	<ul style="list-style-type: none"><li>- World = Ashuddhi</li><li>- Raaga / Dvesha / Sukham / Dukham</li></ul>

### Neither totally different / identical :

- Because they have Karya – Karana Sambandha.
- All products are nothing but Karanam, Karyam essentially is Karanam vice Versa.
- Karanam alone Appears as Karyam, gold appears as ornaments.
- Satya – Mithya Sambandaha.
- Snake essentially rope, rope Appears as snake.

- Rope / Snake not totally different / identical, Snake = Poisonous – Rope not poisonous.
- Where Satya – Mithya Sambandha is there, there carefully understand.
- Brahman appears in form of everything.
- Everything is essentially Brahman.
- Because products Non-different from cause.
- What is relationship between God and world.

### **Dvaitam :**

- God / World different

### **Visishta Advaitam :**

- Not totally identical / Different.
  - World - Part of Brahman.
- Amsha / Amshi – Bava.

### **Gita : Part / whole relationship**

ममैवांशो जीवलोके जीवभूतः सनातनः ।  
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५-७ ॥

An eternal portion of Myself, having become a living soul in the world of life, abiding in Prakrti, draws (to itself) the (Five) senses, with mind as the sixth.[ Chapter 15 - Verse 7]

### **Advaita :**

- Don't accept - Both different, then duality / god will limit world, world will limit god.

## Visishta Advaitam :

- Jeeva - world not part of Brahman, then Brahman is with parts.

## Upanishad :

- Nishkalam / Niravayavayam / Akhandam - World shadow of Brahman / Appears on Brahman.
- Shadow not counted as 2<sup>nd</sup> thing - To talk about relationship.

## Relationship is wrong 'Question' - Assumes 2 Relationships with whom?

## Advaitin :

- Mistake in question, Neha Nana Kinchana.... Brahma Eva Bavati

## Brihadaranyaka Upanishad :

मनसैवानुद्रष्टव्यं, नेह नानास्ति किञ्चन ।  
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १९ ॥

manasaivānudraṣṭavyaṃ, neha nānāsti kiṃcana |  
mr̥tyoḥ sa mr̥tyumāpnōti ya iha nāneva paśyati || 19 ||

Through the mind alone (It) is to be Realised. There is no difference whatsoever in It. He goes from death to death, who sees difference, as it were, in It.[ 4 – 4 - 19]

## Katho Upanishad :

मनसैवेदमाप्तव्यन्नेह नानास्ति किञ्चन ।  
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

manasaivedamāptavyanneha nānāsti kiṃcana |  
mr̥tyoḥ sa mr̥tyuṃ gacchati ya iha nāneva paśyati || 11 ||

By Mind alone could this (Brahman) be obtained (Realised); then there is no difference here at all. He, who sees any difference here, goes from death to death. [2 – 4 - 11]

- Brahman alone is there - No 2<sup>nd</sup> thing for Relationship.

## 2<sup>nd</sup> Thing :

- Shadow - Shouldn't be counted.

## Gita :

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।  
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९-४ ॥

All this world (Universe ) is Pervaded by me in my Unmanifest form (Aspect); all beings exist in me, but I do not dwell in them.[ Chapter 9 - Verse 4]

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।  
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ९-५ ॥

Nor do beings exist (In reality) in me, behold my divine yoga supporting all beings, but not dwelling in them, I am my self, the efficient cause of all beings. [ Chapter 9 - Verse 5]

## World as Good as not there :

- Therefore don't talk about relationship.
- It is as though Karana - Karya Sambandha world Non-different from Brahman.
- Arambana Adhikarana.... Brahman Sutra
- Tad Anantvam Arambanam... Shabda Tinbyaha... Vacharambanam Vikaro Nama Dehyam... Clay alone real.
- Ornament unreal can't be counted.

## When I Say :

- This person alone is intelligent.

## Understood :

- Other not intelligent.

## Karana Eva Satyam :

- Karya Prapancha experienced - But not there... called Satya - Mithya Sambandha.
- Mithya borrows 2 fundamental facts from Brahman.

Satta	Sphurana	Soukhyam
<ul style="list-style-type: none"><li>- Existence</li><li>- World is</li><li>- Isness borrowed from Brahman</li></ul>	<ul style="list-style-type: none"><li>- Consciousness</li><li>- Borrowed from Brahman</li></ul>	<ul style="list-style-type: none"><li>- Ananda comes from Brahman</li></ul>

## Sentiency of every body / mind is borrowed only :

- In all things and beings...
- In inanimate stone / wood / sat evident...
- In animate chit evident and Ananda
- Tasmāt Sarva Brahma Maya, everything has Brahman as Substratum.
  - Behind all instruments gold is Substratum
  - Behind Dream - Waker is Substratum
  - Behind waker - Brahman in Substratum.
- Gold by its mere presence doing charity work lending Sat to every ornament :
- Isness borrowed from gold.
- Sarva Brahma Mayam.



Asti / Bhati / Priyam / Rupam / Nama(Object / Maya).

## Object is Known :

Is	Known
- Is associated with object	- Consciousness – Associated with object without ‘Consciousness’ - It can’t be known

## Object is dear to me :

- Object is associated with Ananda, Object has Nama / Rupa.
- Is / Known / Dear / Nama / Form / Vidyaneya – Drk Drishya – Viveka Bautikatvam...

Asti / Bhakti / Priyam / Belongs to Brahman / Sat chit Ananda	Nama / Rupa Belongs to Maya / Object
--	--------------------------------------

## Verse 35 :

सत्तास्फुरणसौख्यानि भासन्ते सर्ववस्तुषु ।  
तस्माद् ब्रह्ममयं सर्वं इति वेदान्तडिण्डिमः ॥३५॥

sattāsphuraṇasaukhyāni bhāsante sarvavastuṣu ।  
tasmād brahmamayaṁ sarvaṁ iti vedāntaḍiṇḍimaḥ ॥35॥

Existence, shining (self-evidence) and felicity manifest in all objects. Therefore, Vedanta proclaims that everything is pervaded by Brahman.[ Verse 35 ]

- Product not different from its cause.

## Verse 36 :

अवस्थात्रितयं यस्य क्रीडाभूमितया स्थितम् ।  
तदेव ब्रह्म जानीयात् इति वेदान्तडिण्डिमः ॥३६॥

avasthātritayam yasya krīḍābhūmitayā sthitam ।  
tadeva brahma jānīyāt iti vedāntaḍiṇḍimaḥ ॥36॥

One has to Recognise that Brahman alone is manifesting as the three-fold experience of waking, dream and deep-sleep states and this experience serves as Its playground. This is the proclamation of Vedanta. [ Verse 36]

- World not different from its cause - Brahman, Pot - Wall etc... Born out of Mind.
- Mind is cause... Pot doesn't exist separate from mind.
- Brahman = original cause all essentially mind / Brahman.

## Chandogyo Upanishad : 6<sup>th</sup> Chapter :

### Verse 37 :

यन्नादौ यच्च नास्त्यन्ते तन्मध्ये भातमप्यसत् ।  
अतो मिथ्या जगत्सर्वं इति वेदान्तडिण्डिमः ॥३७॥

yannādaḥ yacca nāstyante tanmadhye bhātamapyasat ।  
ato mithyā jagatsarvam iti vedāntaḍiṇḍimaḥ ॥37॥

Whatever is not there in the beginning and in the end, but appears in-between, is unreal. Therefore, Vedanta proclaims that this entire universe is unreal.[ Verse 37]

- Brahman can't do transaction by itself, can't claim I am Brahman.
- Therefore Maya Power important.
- Minus Maya Shakti Brahman can't Say - I am Brahman, can't Exist - Existence is intrinsic nature of Brahman.
- Any Transaction requires Maya.



## **Jnanat karma Vyavahara :**

- Both Jnanam / karma require Maya.
- Brahman Requires Mind. Only in Mind 'Consciousness' can become Manifest.
- Sthula Sharira by itself can't Manifest.

## **Mind and Prana important :**

- Mind which can go through 3 Avasthas... Required. Mind in coma - No use.
- Mind has 3 Avasthas as its attributes.

## **“ Sruti Sara Sammudharam “ says :**

- Avastha Traya is attribute of mind.

## **Jagrat :**

- Use free will only in Jagrat and attend class.

## **Svapna :**

- Psychological emotions released only in dream. To understand Mukhyatvam of Jagrat.
- For Maya... best example is Nidra??
- For Jagrat.... best example is Svapna.
- Without Svapna and Nidra... we will not understand Maya and Mithya.

## **Sushupti : Important for rest :**

- 3 Avasthas - Play ground for Brahman to take Avatharams of 'Jivatma'

## **For Brahman :**

- Mind in Avastha Trayam is play ground to take Avatharams as 'Jivatma'.

## **We are all Avatharams :**

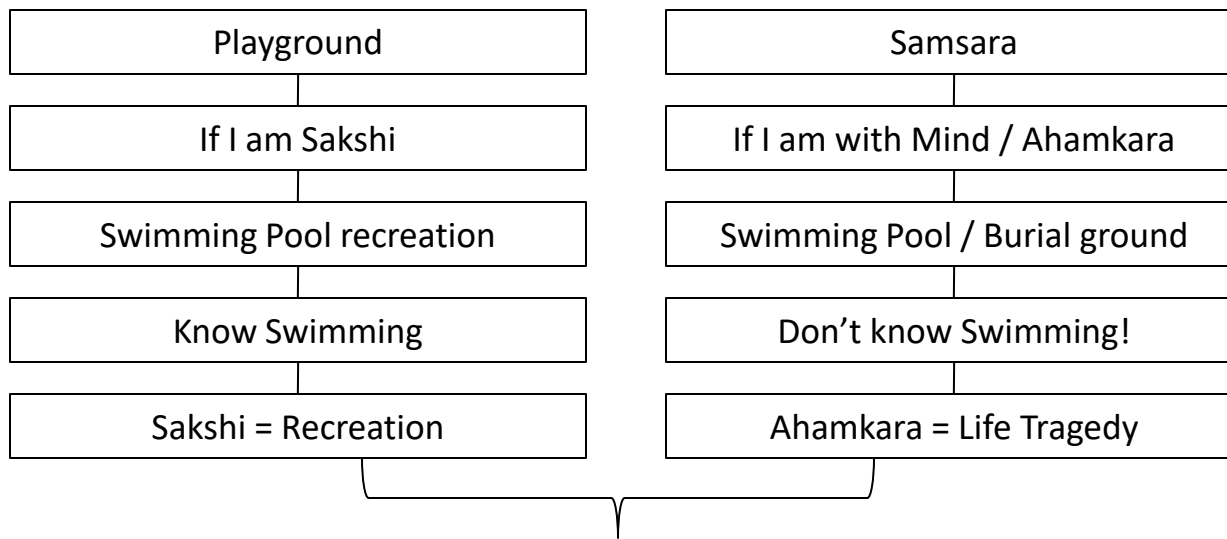
- I can enjoy life if I remember I have taken Avataram.
- Sakshi - Not affected by Avastha Traya. If I identify with mind the play ground.
- I have descended from Sakshi... to Ahamkara...
- Playground mind becomes Ahamkara...
- When you become Avastha Traya Vaan - You are Ahamkara.

## **Vaan Means :**

- Mind has been embraced - Bear hug Use mind - Safe.... embrace mind.
- Become Ahamkara - Karta / Bokta / father / Boss - Samsara...

## **Therefore for that Brahman :**

- Avastha Trayam and Mind Serves as Playground, recreation centre.
- Using Mind = Remember I am Sakshi - Forget... I become Ahamkara.
- Person becomes Married and gets 100's of relationship.
- Once Married to mind... In-laws are Connected to Body and Sense organ... family connected to Sthula Shariram only!!
- Sukshma Shariram not related to family, As Sakshi – Free.
- Link with mind = Ahamkara...
- Link with body / Sense complex like Thenkozhal / Noodles



Avastha Trayam = Swimming Pool

### Verse 38 :

यदस्त्यादौ यदस्त्यन्ते यन्मध्ये भाति तत्स्वयम् ।  
ब्रह्मैवैकमिदं सत्यं इति वेदान्तडिण्डिमः ॥३८॥

yadastyādaṁ yadastyante yanmadye bhāti tatsvayam ।  
brahmaivaikamidam satyam iti vedāntaḍiṇḍimam ॥38॥

Vedanta proclaims that the non-dual Brahman alone is shining on its own in the beginning, in-between and in the end (of everything). Hence, It alone is the Reality. [ Verse 38]

### 3 Factors in Vedanta :

Brahman Satyam	Jagan Mithya	Jeevo Braheiva Na Paraha
- Brahman is absolute reality	- World is conditional reality	- I am Brahman = Absolute Brahman - Not part of world which is conditional reality

## Ahamkara : Agama Pahitaha :

- Subject to Arrival / Departure
- Has temporary existence – Mithya

## 2<sup>nd</sup> Argument :

- Adhyanta Che Nayam Nasti

## Vaitatya Prakasha :

- Vartamana Pi Tat Tat... not there before date of birth / Srishti.

Adau	Antha
Abava	Pradvamsa Abava

## In middle also not there :

- Not before / Later... in middle appears to be there.
- Pot not before / Later - Clay alone there.
- Pot is clay in particular shape, for transaction - Give name to clay.
- Because of shape and form - Commit blunder that its a new substance.
- Introduced new name for old substance for transaction... because of different shape.
- We are trapped by world we create.
- We think new word = New substance, Only God exists in 3 periods of time.
- Necklace - Only word in Nama Rupa - Not substance therefore called Mithya.

## **Brahman was / is / will be - world = Necklace!**

- Tad Dheyam - Tad... Asit Nama - Rupa = Chandogyo Upanishad

### **Brihadaranyaka Upanishad :**

- Think world is substance, World is arriving / Departing Nama Rupa.

### **Therefore Mithya :**

- What is absent before / Later, in middle does not exist as new substance... appears to be new... Therefore Asat.
- Doesn't have separate existence / Substantiality

### **Therefore Mithya :**

- Entire Jagat available only in Jagrat.
- Entire Svapna available only in Svapna.

### **Mutually Exclusive :**

- Prapanchas subject to Arriving / Departing.
- Adav / Anta Nasti...
- Sarvam Jagat = A word = Sarva Mithya = Chandogyo Upanishad.
- Vacharambanam... Has utility - Clay can't carry water... Mithya has Experiencability / Orderliness / Utility.

### **Verse 39 : Mention reverse to mention Satyam :**

पुरुषार्थत्रयाविष्टाः पुरुषाः पशवो ध्रुवम् ।  
मोक्षार्थी पुरुषश्श्रेष्ठः इति वेदान्तदिण्डिमः ॥३९॥

puruṣārthatrayāviṣṭāḥ puruṣāḥ paśavo dhruvam ।  
mokṣārthī puruṣaśśreṣṭhaḥ iti vedāntaḍiṇḍimaḥ ॥39॥

Drum beat of Vedanta proclaims that people who are passionately committed to the three fold human Endeavour's (dharma, artha and kaama) are indeed ignorant, whereas the one committed to liberation is pre-eminent. [ Verse 39]

Mithya	Satyam
<ul style="list-style-type: none"> <li>- Adav Nasti</li> <li>- Ante Nasti</li> </ul>	<ul style="list-style-type: none"> <li>- Adav - Asti</li> <li>- Ante - Asti Asvayam</li> <li>- Madhye = Asti</li> <li>- Sarvada Asti</li> </ul>

- Without borrowing - unlike pot.
- Pot exists in middle with borrowed existence, but what exists in middle without borrowing existence...
- Reveals in the form of I am.

### Dakshinamurthy Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि  
व्यावृत्तास्वनुवर्तमानमहमित्यन्तः स्फुरन्तं सदा ।  
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रयाभद्रया  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥७॥

Baalya-Adissv(u)-Api Jaagrad-Aadissu Tathaa Sarvaasv[u]-Avasthaasv[u]-Api  
Vyaavrttaasv[u]-Anu-Vartamaanam-Aham-Ity[i]-Antah Sphurantam Sadaa |  
Sva-[A]atmaanam Prakattii-Karoti Bhajataam Yo Mudrayaa-Bhadrayaa  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||7||

During Boyhood and Other stages of Life (Youth, Old age etc), during Waking and Other states (Dreaming, Deep Sleep, Turiya etc) and Similarly in All Conditions the Atman Always Shines as the "I" Within, Free from All Conditions but at the same time Present in All Conditions, The Inner Guru Awakens this Knowledge of One's Own Atman to those who Surrender to Him; this Knowledge which is represented by the Auspicious Cin-Mudra, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [ Verse 7]

- Youth / old age / Childhood comes and goes.
- Avastha Trayam comes and goes...

## Chaitanyam = Svayam Bati :

- This Sakshi Chaitanyam is Nondual - Called Brahman.

### Verse 40 :

घटकुड्यादिकं सर्वं मृत्तिकामात्रमेव च ।  
तथा ब्रह्म जगत्सर्वं इति वेदान्तडिण्डिमः । ४० ।

*Ghaṭakudyādikam sarvam mṛttikāmātramēva ca,  
Tathā brahma jagatsarvaṁ iti vēdāntaḍiṇḍimāḥ. 40*

The pot, the wall etc are indeed clay alone. In the same way, Drum beat of Vedanta proclaims that all this universe is Brahman alone. [ Verse 40]

### Keno Upanishad :

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः  
भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ५

*Iha ced-avedid-atha satyam-asti na ced-ihavedin-mahati vinastih  
bhutesu bhutesu vicitya dhirah pretya-smallokad-amrta bhavanti*

If one Knows (That Brahman) here, in this world, then the true end of all human aspirations is gained. If one knows not (That) here, great is the destruction. The wise, seeing the one Atman in all beings, rise from sense-life and become immortal. [ Chapter 2 - Verse 5 ]

- Life validated / Meaningful - If we Acquire and Assimilate this.

## Lecture 12

### Those obsessed with dharma / Artha / Kama are Animals??

- Pursue others initially but come to Moksha
- Artha / Not Permanent.
- Artharthi / Not Permanent.
- Jingyasu / Not Permanent
- Become Jnani Bakta.

### Verse 41 :

षण्णिहत्य त्रयं हित्वा द्वयं भित्त्वाऽखिलातिगम् ।  
एकं बुद्ध्वाऽश्नुते मोक्षं इति वेदान्तदिण्डिमः ॥ ४१

*Ṣaṇṇihatya trayam hitvā dvayam bhittvā`khilātigam,  
Ēkam buddhvā`śnutē mōkṣam iti vēdāntaḍiṇḍimaha. 41*

The seeker should eliminate the six enemies (desire, anger, miserliness, delusion, arrogance, jealousy), transcend the three Gunas (Sattva, rajas, Tamas), get rid of the false notion of division and realize the non dual Brahman. Vedanta proclaims that this realization liberates the person. [ Verse 41 ]

- Spiritual Sadhana = 6, 3, 2, 1

### 1) Transcend worldly desires...

- Moksha feeble, otherwise worldly desires = 3 fold.
- Putra / vita / Loka Eshana...
- Vitha Eshana = Karma and Upasana will get higher Loka - Next Janma.
- Saptanna Brahmana.... (Brihadaranyaka Upanishad : Chapter 3 - 5 - 1)



## Brihadaranyaka Upanishad :

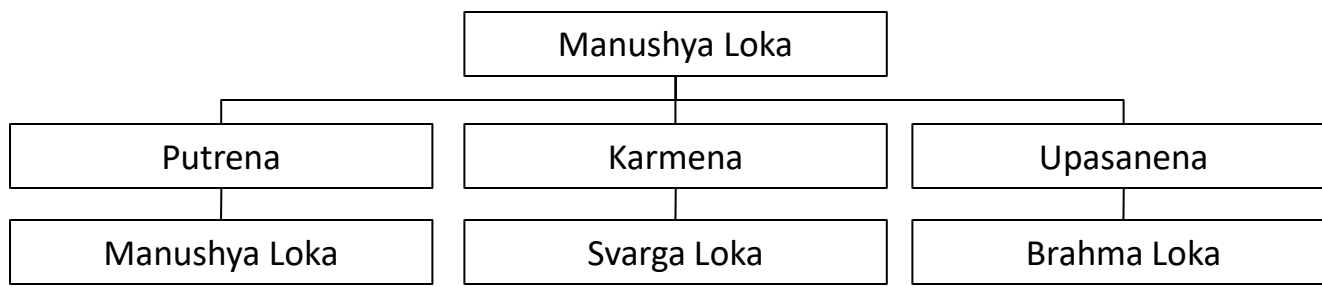
अथ हैनं कहोलः कौषीतकेयः पप्रच्छ; याज्ञवल्क्येति होवाच, यदेव सावशादपरोवशाद्ब्रह्म, य आत्मा सर्वान्तरः,  
तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः । कतमो याज्ञवल्क्य सर्वान्तरः ?  
योऽश्नायापिपासे शोकं मोहं जरां मृत्युमत्येति । एतं वै तमात्मानं विदित्वा ब्राह्मणः  
पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाश्च भिक्षाचर्यं चरन्ति;  
या होव पुत्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे होते एषणे एव भवतः ।  
तस्माद्ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठामेत् । बाल्यं च पाण्डित्यं च निर्विद्याश्च मुनिः,  
अमीनं च मौनं च निर्विद्याश्च ब्राह्मणः, स ब्राह्मणः केन स्यात् ? येन स्यात्तेनेदृश एव,  
अतोऽन्यदार्तम् । ततो ह कहोलः कौषीतकेय उपराराम ॥ १ ॥ इति पञ्चमं ब्राह्मणम् ॥

atha hainaṃ kaholaḥ kauṣītakeyaḥ papraccha; yājñavalkyeti hovāca,  
yadeva sākṣādaparokṣādbrahma, ya ātmā sarvāntaraḥ, taṃ me vyācakṣveti;  
eṣa ta ātmā sarvāntaraḥ | katamo yājñavalkya sarvāntaraḥ ?  
yo'śanāyāpipāse śokaṃ moham jarāṃ mṛtyumatyeti | etaṃ vai tamātmānaṃ  
viditvā brāhmaṇaḥ putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha  
bhikṣācaryaṃ caranti; yā hyeva putraiṣaṇā sā vittaiṣaṇā,  
yā vittaiṣaṇā sā lokaiṣaṇā, ubhe hyete eṣaṇe eva bhavataḥ |  
tasmādbrahmaṇaḥ pāṇḍityaṃ nirvidya bālyena tiṣṭhāset | bālyam ca pāṇḍityaṃ ca  
nirvidyātha munih, amaunaṃ ca maunaṃ ca nirvidyātha brāhmaṇaḥ;  
sa brāhmaṇaḥ kena syāt ? yena syātteneḍṛśa eva, ato'nyadārtam |  
tato ha kaholaḥ kauṣītakeya upararāma || 1 || iti pañcamaṃ brāhmaṇam ||

Then Kahola, the son of Kuṣītaka, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brāhmaṇas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength as well as scholarship, he becomes meditative; having known all about born meditateness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable.’ Thereupon Kahola, the son of Kuṣītaka, kept silent.[ 3 – 5 - 1 ]

### Kahola Brahman :

- Putra / Vitha Eshana – Brihadaranyaka Upanishad : Chapter 1 – 4
- Through Kama / Rituals - Get Svarga Loka
- Putrena – Right for Manushya Loka



- Lokas can't give Moksha... will retain person in Samsara.

### All 3 Samsara Karanam :

- Seeker should drop 3 desires = Internal Sanyasa.
- Eshana Traya Tyagaha = Sanyasa dedicate life for Jnana Yoga = Sanyasa.

### 1<sup>st</sup> Step in Spirituality :

- Eshana Traya Tyaga, Jnana Yoga - Anushtanam, Kahola Brahmanam - Chapter 3 - Section 5

### How to do Eshana Tyaga?

- Karma Yoga and Upasana Yoga = 2 Sadhanas to come to Jnana Yoga.

### Gita :

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति।  
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ २.५२ ॥

When your intellect crosses beyond the mire of delusion, then you shall attain to indifference as to what has been heard and what has yet to be heard. [ Chapter 2 – Verse 52 ]

- Do Panchamahayagya... Moha will get diluted.
- Nirvedam - Borrowed from Mundak, Pariksha lokaan.... Nirvedam...

## **1<sup>st</sup> Step :**

- Detach from Loka and do Sravanam...

## **2<sup>nd</sup> Step :**

### **Jnatva – Know :**

- Jnana Yoga = Nondual truth called Atma - As myself.
- I alone am truth... No 2<sup>nd</sup> thing.. I alone am appearing as Jiva and Jagat Vesham and Ishvara.
- 3 Veshams put on by Vesha Rahita Brahma.
- Ishvara Darshanam = Svatma Darshanam - Upadesa Sahasri comes from Tamil All to English All.
- Aham Eva Idagum Sarvam - Sloka Krutu Iti Buddhu....

### **Trayam Hitva – Ekam Buddha**

- Nondual Brahman Transcends every Nama / Rupa Vyavaharika and Pratibasikam and is Paramartika Satyam.
- 1<sup>st</sup> Know and transcend reality.

## **2<sup>nd</sup> :**

- Destroy and Eliminate Kartrutvam / Boktrutvam before Jnana – Karta / Bokta....
- Worried about Sanchita / Agami Karma.
- As long as I am Karta, Karma Bayam will not go - Away.
- All problems caused by Karma... Karma gives personal / family problems national / Problems.

## Very Good :

- Karma doggedly chases Karta, chase stops when I claim I am, Akarta / Abokta - Atma Asmi.

## Gita :

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्।  
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपञ्चसन् ॥ ५.८ ॥

‘I do nothing at all’, thus would the harmonised knower of Truth think- seeing, hearing, touching, smelling, eating, going, sleeping, breathing. [ Chapter 5 - Verse 8]

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः।  
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ ३.२७ ॥

All actions are performed, in all cases, merely by the qualities in nature (Gunas). He, whose mind is deluded by egoism, thinks ‘I am the doer’. [ Chapter 3 – Verse 27 ]

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः।  
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३.२८ ॥

Oh Arjuna! But the knower of the truth of Gunas and their functions remains detached with the understanding that the sense organs function among the sense-objects. [ Chapter 3 – Verse 28 ]

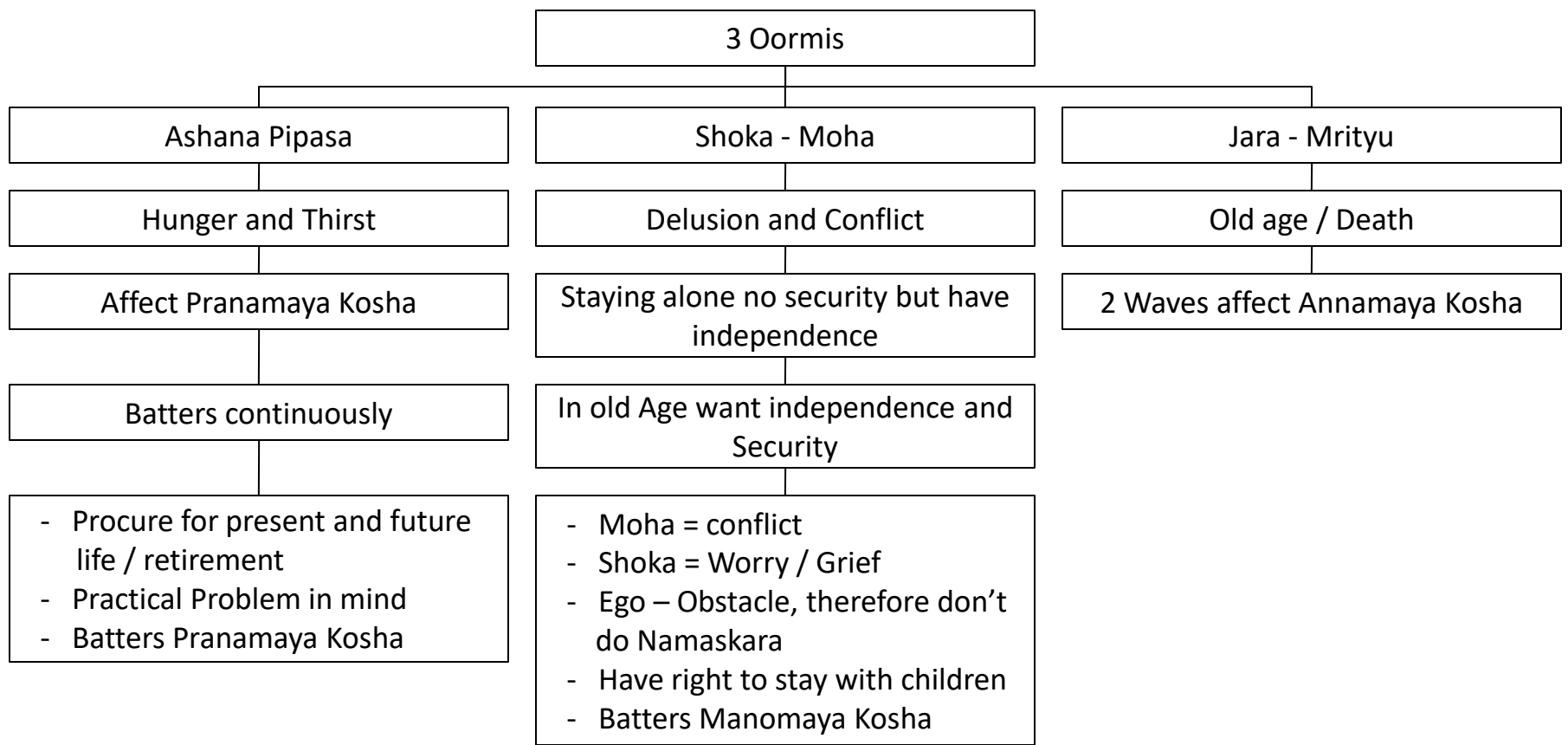
- Destroy Kartrutvam / Boktrutvam.

## Last :

- Eliminate 6 fold problem.
- Waves in ocean - Constantly batter Shad Oormi - Taratamyam waves.

## Brihadaranyaka Upanishad :

- Kahola Brahmanam - Chapter 3 – 5 :



### Vijnanamaya Kosha :

- Kartrutvam / Boktrutvam - Transcends 8 Waves.
- Can't Avoid - 6 Waves - Stop them at Kosha level.

### Moksha :

- Not saving Kosha from wave, Koshas belong to Matter - Waves belong to water.

### Gita :

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।  
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३.२८ ॥

Oh Arjuna! But the knower of the truth of Gunas and their functions remains detached with the understanding that the sense organs function among the sense-objects. [ chapter 3 – Verse 28 ]

- Matter - Matter - Interaction can't be avoided.
- I drop my Abhimana / Identification with Kosha.
- Kosha's problem as Kosha = vidya.

### **Change your language!!**

- Don't say my problem, its Kosha's problem.
- Neighbourisation of problem... Naishkamya Siddhi.
- Neighbour's problem won't affect me.
- Na Jayate... Aham Poornaha Asmi( its body... Not me)
- Detached I - Koshas - Body / Mind... neighbour of Atma... Don't claim as your problem.

### **Dis - Identify from 6 Oormis :**

- Dharma – Dharmi, Adhyasa Nivritti, Come to one Atma.
- Disidentify from Kartrutvam / Boktrutvam and transcend shad Oormi by not claiming as your problem.

### **Go through :**

- 3, 1, 2, 6 - Stages for Moksha.

## Verse 42 :

भित्त्वा षट्पञ्च भित्त्वाऽथ भित्त्वाऽथ चतुरस्त्रिकम् ।  
द्वयं हित्वाऽऽश्रयेदेकं इति वेदान्तदिण्डिमः । ४२ ।

*Bhittvā ṣaṭ pañca bhittvā`tha bhittvā`tha caturastrikam,  
Dvayaṃ hitvā`śrayēdēkaṃ iti vēdāntaḍiṇḍimaḥ. | 42 |*

Drum beat of Vedanta proclaims that the seeker should get rid of the six infirmities(sorrow, delusion, fear of old age, death, thirst and hunger). the five sense pleasures, the four mind modifications (emotions, intellect, memory and the ego) and the three attachments; further the seeker should give up the divisive tendency and take refuge in the non dual reality. [ Verse 42]

## 6 , 5, 4, 3, 2, 1 :

Kama	Krodha	Lobha	Moha	Madah	Matsarya
- Greed	- Anger	- Miserliness, Greed - Not doing Danam	- Delusion	- Pride / Ego /	- Jealousy / competitions

## Jealousy :

- What others have, I must have!!
- 6 Internal enemies for Peace of mind and Atma Jnanam.

## Obstructs Peace :

- Its already there - Never Acquired inborn... get over.
- 16<sup>th</sup> Chapter Gita – 5 Methods.

## How to get over 6 Enemies?

- 1) Viveka – Use discrimination
- 2) Satsanga.

### 3) Pratipaksha Bavana = Practice opposite

- Kama – Contentment
- Anger – Titiksha – Patience / Kshama
- Pride – Humility.

### 4) Prarthana - Prayer to God

### 5) Sankalpaha - Will / decide / Auto suggestion.

- Can't Eliminate totally – FIR reduction reduces indemnity. Bring to tolerable level.

### **Pancha Hitva :**

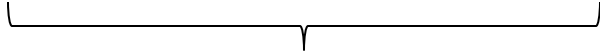
- Pierce Across through 5 Koshas.
- Previous Verse - Shad Oormis - 6 Properties of 5 Koshas Mentioned....

### **Taittiriya Upanishad :**

- Etatmanakam Upasakrante Etam Dravyamaya....
- Cross Anandamaya Kosha / Pranamaya Kosha – Pierce Go to Sakshibuta Atma.
- Perpetrate by Panchakosha Viveka use reasoning.
- Drishyatvam / Bautikatvam / Sagunatvam / Savikaratvam / Agama - Pahitvam - By logical reasoning.
- Chaturaha - Gatva - Acquire 4 - Sadhana Chatushtaya Sampatti.



## Go through 3 - Example :

- Jnana Yoga / Sravanam - Mananam / Nididhyasanam
- 

## Change order :

- Shat 6 - Hitva
- Chaturaha 4 – Gatva
- Trikam 3 – Gatva.
- Through that 5 - Bitva - Cross 5 Koshas only through Jnana Yoga
- Then drop 2 - Jeeva Ishvara - Upadhi - Dvayam.
- Jeevas Medium = Sharira Trayam
- Ishvara Medium = Prapancha Trayam.
- Drop 2 mediums by Bhaga Tyaga Lakshana.
- Without medium, Jiva = Satchit Ananda  
Ishvara = Satchit Ananda

## 6 :

- Mastery over internal Enemies
- Kama / Krodha.... Asuri Sampat 16<sup>th</sup> Chapter - Gita .
- Through Karma Yoga - Upasana Yoga - Do FIR - Reduction Viveka...
- If you include 2 mediums Jivatma and Ishvara will be different.

- If you exclude the medium, they will be same / identical - Vesham Hitva.
- Vasha - Hanataha
- Svatma Darshanam - come to Advaita Atma.

## Lecture 13

### Verse 42 :

भित्त्वा षट्पञ्च भित्त्वाऽथ भित्त्वाऽथ चतुरस्त्रिकम् ।  
द्वयं हित्वाऽऽश्रयेदेकं इति वेदान्तदिण्डिमः । ४२ ।

*Bhittvā ṣaṭ pañca bhittvā`tha bhittvā`tha caturastrīkam,  
Dvayaṃ hitvā`śrayēdēkaṃ iti vēdāntaḍiṇḍimaḥ. | 42 |*

Drum beat of Vedanta proclaims that the seeker should get rid of the six infirmities(sorrow, delusion, fear of old age, death, thirst and hunger). the five sense pleasures, the four mind modifications (emotions, intellect, memory and the ego) and the three attachments; further the seeker should give up the divisive tendency and take refuge in the non dual reality. [ Verse 42]

- 6, 5, 4, 3, 2, 1 = Spiritual Sadhana
- Rearrange = 6, 4, 3, 5, 2, 1

### Best Prayer :

- Pancha Shakti Pathas for Acquiring Virtues
- Kamalaja Daitashtaka

### 6 (Method) Enemies to cross over :

### Sankalpaha :

- Take auto Suggestion, identity strong, weakness / predominant one - Take Decision.
- Daily morning auto suggestion – I will be alert w.r.t “Kama”
- Look for Situations where those weaknesses are involved.
- When there is constant irritation, before entering transaction, take special auto suggestion.
- I will be alert - I wont succumb to pressure!!

- Every morning 1<sup>st</sup> thing and before provoking situations... take auto suggestion – I will be alert w.r.t Karma.

### **This is Sankalpaha :**

- 5 Methods to transcend 6, Acquire 4 Sadhana Chatushtaya Sampatti.

### **3) Enter Sravanam / Mananam / Nididhyasanam :**

- During Sravanam - Guru helps to cross Pancha Koshas.

### **2) Giving up of Ishvara /Jiva medium :**

- Bheda recognised when we look, through medium by which they function.
- When 2 mediums negated by Baga Tyaga Lakshana - As Mithya, What is left = one Chaitanyam.
- Dravyam Hitva... Jivatma / Ishvara - Upadhi Hitva.
- Gold medal = Ekam Ashrayat - Eka Atma.

### **Once medium negated :**

- Jeeva loses adjective - Jiva
- 'Paramatma' loses adjective - Paramatma.
- Medium of Jivatma = Sharira Trayam
- Medium of Paramatma = Prapancha Trayam.
- When adjective set aside - Only Ekatma remains.

## Verse 43 :

देहो नाहमहं देही देहसाक्षीति निश्चयात् ।  
जन्ममृत्युप्रहीणोऽसौ इति वेदान्तडिण्डिमः । ४३ ।

*Dēhō nāhamahaṃ dēhī dēhasākṣīti niścayāt,  
Janmamṛtyuprahīṇō'sau iti vēdāntaḍiṇḍimahaḥ. | 43 |*

I am not the body; I am the indweller of the body; I am the witness of the body; One who has such a clear understanding will be liberated from the cycle of death and birth - this Drum beat of Vedanta proclaims. [ Verse 43]

- Verse 41 - Shatu Nihatya
- Verse 42 - Hitva shat.

## Renounce 6 :

### Anandamaya Kosha :

- Janma, Mrityu, Jara - Birth / Death.

### Pranamaya Kosha :

- Assailed by hunger / Thirst

### Manomaya Kosha :

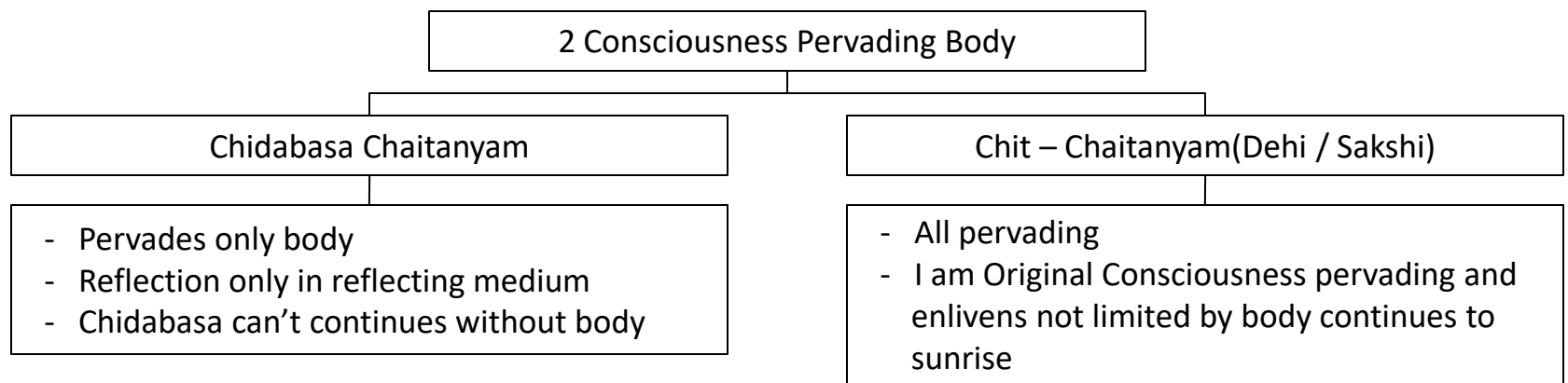
- Afflicted by Shoka / Moha.
- Can't physically get out - Avataram body has birth / death - Body never immortal.
- Cross over, by Disidentifying from body.
- I am not body - Change orientation.
- I am beyond birth / death
- Body subject to birth / Death.

- Change identification from Annamaya Kosha / Pranamaya Kosha / Manomaya Kosha to Atma - Transcend them by understanding.
- Shoka / Moha belong to Manomaya Kosha - I am not Manomaya Kosha.
- Kosha Abhimana Tyaga = Shad Oormi Parityaga



Intellectual process

- Understand only - Will experience old age / Hunger - Thirst / Shoka Moha.
- No experiential difference, only cognitive difference.
- Experience sunrise / Moonlight, Buddhi tells – No sunrise / No Moonlight.
- By Vedanta, Make cognitive difference = Abhimana Tyagaha
- Annamaya Kosha = Abhimana Tyaga – 44
- Pranamaya Kosha = Abhimana Tyaga – 45
- Manomaya Kosha = Abhimana Tyaga – 46
- I am not Annamaya Kosha - Aham Dehi, - Consciousness which enlivens Annamaya Kosha not Affected by Annamaya Kosha.
- Dehi = 'Consciousness' pervading Body.



- I will survive even if Sthula / Sukshma / Karan Sharira goes.
- I am Consciousness - Called Deha – Sakshi.
- Whether I am claiming Chidabasa / Chit body as myself, all 3 will always be together.
- Claiming possible only when 3 together, If one missing no claiming.
- Require 3 - Deha - Reflected Medium - Body

Chidabasa - Reflected Consciousness

Chit - Original Consciousness

### **All 3 together which one I claim as real I?**

- Ignorant claim Reflected Consciousness / Reflected Medium.
- Wise claim Original Consciousness.
- Nishchaya - Not vaguely claim
- I am convinced, I am Original Consciousness Iti Nishchaya.
- How Nishchaya continues by 6, 4, 3, 5, 2, 1
- Free from Janma / Mrityu / Deha = Disown Annamaya Kosha.

## Verse 44 :

प्राणो नाहमहं देवः प्राणसाक्षीति निश्चयात् ।  
क्षुत्पिपासोपशान्तिस्स्यात् इति वेदान्तडिण्डिमः ॥ ४४ ॥

*Prāṇō nāhamahaṃ dēvaḥ prāṇasākṣīti niścayāt,  
Kṣutpipāsōpaśāntiṣsyāt iti vēdāntaḍiṇḍimahaḥ. 44*

I am not the life force (praana); I am the witness of the life force. I am the self shining Atman. One of free from the afflictions of hunger and thirst because of such a clear vision - Drum beat of Vedanta proclaims.[ Verse 44]

- I am not Pranamaya Kosha - I am Devaha, Chaitanya Svarupaha.
- Divyati – Svayam Prakashate Devaha Sakshi = Original Consciousness.
- Pramata / Ahamkara / Reflected Consciousness - Convention.
- (Through this 2 Oormis - Pipasa / Ashanaya gone)

## Verse 40 : Ashanaya Pipasa :

### Found in Brihadaranyaka Upanishad :

अथ हैनं कहोलः कौपीतकेयः पप्रच्छ; याज्ञवल्क्येति होवाच, यदेव सावशादपरोक्ताद्ब्रह्म, य आत्मा सर्वान्तरः,  
तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः । कतमो याज्ञवल्क्य सर्वान्तरः ?  
योऽश्नायापिपासे शोकं मोहं जरां मृत्युमत्येति । एतं वै तमात्मानं विदित्वा ब्राह्मणः  
पुत्रैषणायाश्च विर्तैषणायाश्च लोकैषणायाश्च व्युत्थायाश्च भिक्षाचार्यं चरन्ति;  
या होव पुत्रैषणा सा विर्तैषणा, या विर्तैषणा सा लोकैषणा, उभे होते एषणे एव भवतः ।  
तस्माद्ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठति । बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः,  
अमौनं च मौनं च निर्विद्याथ ब्राह्मणः; स ब्राह्मणः केन स्यात् ? येन स्यात्तेनेदृश एव,  
अतोऽन्यदार्तम् । ततो ह कहोलः कौपीतकेय उपराराम ॥ १ ॥ इति पञ्चमं ब्राह्मणम् ॥

atha hainaṃ kaholaḥ kauṣītakeyaḥ papraccha; yājñavalkyeti hovāca,  
yadeva sākṣādaparokṣādbrahma, ya ātmā sarvāntaraḥ, taṃ me vyācakṣveti;  
eṣa ta ātmā sarvāntaraḥ | katamo yājñavalkya sarvāntaraḥ ?  
yo'śanāyāpipāse śokaṃ moham jarāṃ mṛtyumatyeti | etaṃ vai tamātmānaṃ  
viditvā brāhmaṇaḥ putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha  
bhikṣācāryaṃ caranti; yā hyeva putraiṣaṇā sā vittaiṣaṇā,  
yā vittaiṣaṇā sā lokaiṣaṇā, ubhe hyete eṣaṇe eva bhavataḥ |  
tasmādbrahmaṇaḥ pāṇḍityaṃ nirvidya bālyena tiṣṭhāset | bālyam ca pāṇḍityaṃ ca  
nirvidyātha munih, amaunaṃ ca maunaṃ ca nirvidyātha brāhmaṇaḥ;  
sa brāhmaṇaḥ kena syāt ? yena syātteneḍṛśa eva, ato'nyadārtam |  
tato ha kaholaḥ kauṣītakeya upararāma || 1 || iti pañcamam brāhmaṇam ||



Then Kahola, the son of Kuṣītaka, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brāhmaṇas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength as well as scholarship, he becomes meditative; having known all about born meditateness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable.’ Thereupon Kahola, the son of Kuṣītaka, kept silent.[ 3 – 5 - 1 ]

## Gita :

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्।  
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपञ्चसन् ॥ ५.८ ॥

‘I do nothing at all’, thus would the harmonised knower of Truth think- seeing, hearing, touching, smelling, eating, going, sleeping, breathing. [ Chapter 5 - Verse 8 ]

प्रलपन्विसृजन्मृहन्मुनिषन्निमिषन्नपि।  
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ५.९ ॥

Speaking, letting go, seizing, opening and closing the eyes- convinced that the senses move among the sense-objects. [ Chapter 5 – Verse 9 ]

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः।  
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३.२८ ॥

Oh Arjuna! But the knower of the truth of Gunas and their functions remains detached with the understanding that the sense organs function among the sense-objects. [ chapter 3 – Verse 28 ]

## Verse 45 :

मनो नाहमहं देवः मनस्साक्षीति निश्चयात्।  
शोकमोहापहानिस्स्यात् इति वेदान्तडिण्डिमः । ४५ ।

*Manō nāhamahaṁ dēvaḥ manassākṣīti niścayāt,  
Śōkamōhāpahāniṣsyāt iti vēdāntaḍiṇḍimaḥ. | 45. |*

I am not the mind; I am the self shining witness of the mind. This clear vision eliminates sorrow and delusion - Drum beat of Vedanta proclaims. [ Verse 45]

- Manaha Na Aham - I am not Manomaya Kosha.
- Manaha Sakshi Aham Asmi.
- Shoka / Moha / Grief / Delusion - Don't belong to me.
- Grief in mind - Jnani doesn't claim as his grief.
- I am illuminator of conditions of mind.
- Grief in mind continues - Kama in mind continues.
- Jnani's mind will not be free.
- Jnani improves nature of Sadhana Chatushtaya Sampatti.
- Sadhana - Through Karma Yoga / Upasana Yoga / Ayam Atma Abhyasa... = FIR - Frequency of sorrow comes down in mind.
- In Atma grief absent / Anger / Negativities of mind – FIR comes down.
- Sravanam / Mananam / Nididhyasanam - FIR down, Body / Mind not totally free.
- Bhagawan's mind goes through emotions when Baktas cry.
- Total freedom w.r.t Atma only.
- Jnani claims I am always free, Apahanihi - Upashakti / Free from Annamaya Kosha / Pranamaya Kosha / Manomaya Kosha.
- Verse 43 / Verse 44 / Verse 45 – Free from 6 Oormis.

## Verse 46 :

बुद्धिर्नाहमहं देवो बुद्धिसाक्षीति निश्चयात् ।  
कर्तृभावनिवृत्तिस्स्यात् इति वेदान्तडिण्डिमः । ४६ ।

*Buddhirnāhamahaṃ dēvaḥ buddhisākṣīti niścayāt,  
Kartṛbhāvanivṛttissyāt iti vēdāntaḍiṇḍimaḥ. | 46 |*

I am not the intellect; I am the self shining witness of the intellect. Clear vision of this truth eliminates sense of Doership  
- Drum beat of Vedanta proclaims. [ Verse 46]

- Verse 41 – Dvayam Hitva.
- Free from Kartrutva - Boktrutva Abhimana = Vijyanamaya Kosha difficult to cross.

## Taittiriya Upanishad :

- Vigyanam Yasyam Kurute - Karta – Bavati
- Give up Abhimana of Vijyanamaya Kosha = Karta / Bokta.
- Aham Na Buddhi - to do worldly transact.
- Deliberately identify with body, to get up from class – Abhimana required.

## At will I can drop Abhimana :

- We know moonlight is not there but use Moonlight / Sunrise / Sunset for transactions – Abhimana Must be deliberately faced.

## Jnani :

- I have built Ashrama is worldly knowledge, Jnani knows Akarta.
- Knowing truth - Use worldly language.
- I am not Buddhi - I am Buddhi Sakshi Chaitanyam.

- Not Reflected Consciousness / Prana / Ahamkara, By this Kartru Bava Nivritti.
- Sanchita / Agami / Prarabda - Attacks only karta.
- Once I drop Kartrutva Bava - No Sanchita / Prarabda / Agami.
- Body's Prarabda - Don't claim as my Prarabda.

**Internally never say :**

**Say :**

- I have no Sanchita / Prarabda / Agami.
- No Videha Mukti - I am Nitya Mukti Atma here and now.
- Moksha not future event because I am not karta / Bokta.

**Gita :**

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।  
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ ३.२७ ॥

All actions are performed, in all cases, merely by the qualities in nature (Gunas). He, whose mind is deluded by egoism, thinks 'I am the doer'. [ Chapter 3 – Verse 27 ]

- Tattvavit Mahabaho.... (Chapter 3 – Verse 28 ) – Brilliant Sloka = Chapter 3 - Verse 27, 28.

**Verse 47 :**

नाज्ञानं स्यामहं देवोऽज्ञानसाक्षीति निश्चयात् ।  
सर्वानर्थनिवृत्तिस्स्यात् इति वेदान्तडिण्डिमः । ४७ ।

*Nājñānaṃ syāmahaṃ dēvō`jñānasākṣīti niścayāt,  
Sarvānarthanivṛttissyāt iti vēdāntaḍiṇḍimaḥ. | 47. |*

I am not the ignorance; I am the self shining witness of the ignorance. This clear vision eliminates all misfortunes - Drum beat of Vedanta proclaims. [ Verse 47 ]

- Agyana = Ananda Maya Kosha.

## **In deep sleep state, we are Ananda why?**

- Because ignorance is Bliss
- Instrument of knowledge is sleeping, Buddhi resolved.
- Mind / Ahamkara / Memory... Agyanam / Avidya / Karana Shariram, Anandamaya Kosha – Synonymous.
- Tatva Bodha - Karana Sharira = Anirvachaniya / Avaadi / Avidya Rupam.
- This Agyana / Blankness we experience in deep sleep state - Not nothingness but everything in potential form = zero.
- Zero - Not nothingness  
= Everything in potential form
- Nothing in Experiencable form, Everything in potential condition.
- Therefore I experience Annamaya Kosha in form of blankness.
- That Annamaya Kosha - I am not, because I am experiencing it.
- I am not what I experience.
- What I experience is object / I am subject.
- I experience clock - I am not clock.

## **Annamaya Kosha :**

- Experienced State Agyana Na mama.
- Karana Shariram - Problematic Kosha
  - All future Problems hiding
  - All future Problems of next Janma
- DNA – Ticking time Bomb.

## **That comes out Gradually :**

- Prarabda and part of Agami in present Janma.
- Karana Sharira - will Keep Buddhi of Sanchita.
- Next Buddhi of Prarabda ready in next Janma.
- I am Dehaha - Not reflected Consciousness / Pramata / Pragya / Chidabasa.
- But Original Consciousness - Chit / Turiya
- Chaturtham - 7<sup>th</sup> Mantra definition of Turiyam.
- Once conviction comes... Liberation.

## **Apply 5 fold reasoning of**

- Drishyatvam / Bautikatvam / Sagunatvam / Savikaratvam / Agama Pahitvam.
- Separate myself from Pancha Kosha by understanding.
- Use mind to say I am not mind.

- I am 'consciousness' different from mind / Pervading - Enlivening mind called "Sakshi" is Jnani Vidwan.
- When I am Jnani - I become Mukta.
- He claims Mukti - His Nature - All the time - Ignored / Discovered.
- Because of ignorance - Know that and claim.

### Revision :

- 1) All experienced world - Maya... inexplicable.
- I Brahman only reality... Everything Else Mithya!
  - One knower, everything known.
  - Reflecting mind required - Chidabasa can't exist by itself.

### Verse 48

अहं साक्षीति यो विद्यात् विविच्यैवं पुनः पुनः ।  
स एव मुक्तोऽसौ विद्वान् इति वेदान्तडिण्डिमः ॥ ४८ ॥

*Ahaṁ sākṣīti yō vidyāt vivicyaivam punaḥ punaḥ,  
Sa ēva muktō'sau vidvān iti vēdāntaḍiṇḍimahaḥ. 48*

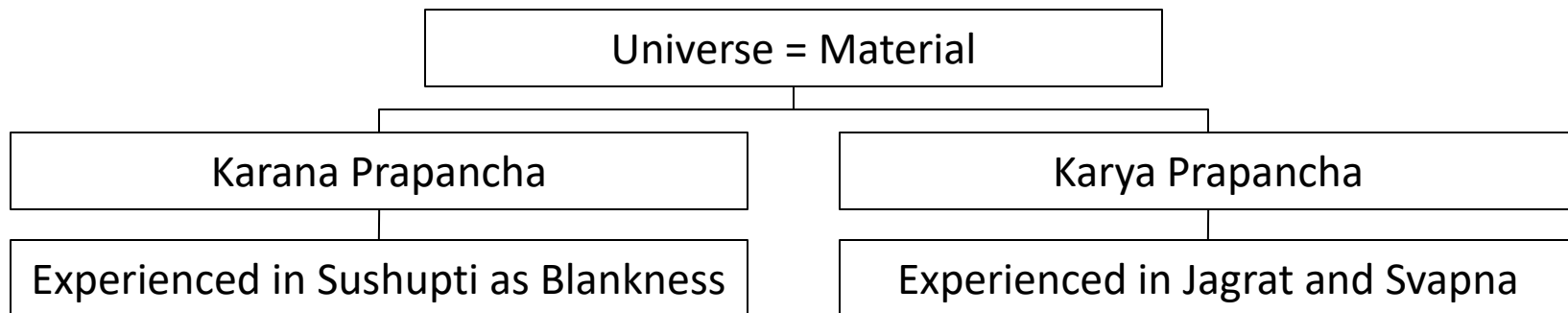
'i am the witness alone'. whoever Recognises thus by constant discrimination alone is the Realised person, declares Vedanta.[ Verse 48]

## Verse 49

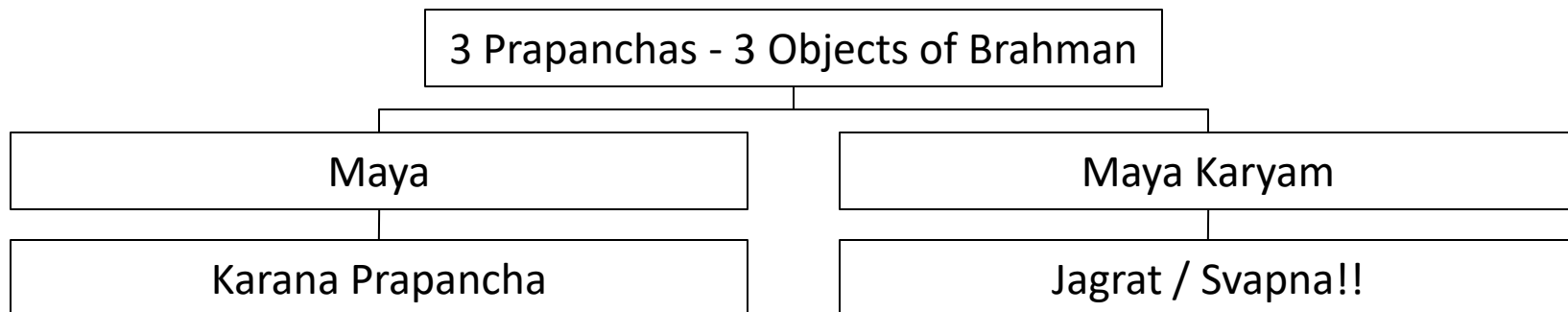
नाहं माया न तत्कार्यं न साक्षी परमोऽस्म्यहम् ।  
इति निस्संशयज्ञानात् मुक्तिर्वेदान्तडिण्डिमः ॥ ४९ ॥

*Nāham māyā na tatkāryaṃ na sākṣī paramō'smyaham,  
Iti nissamśayaajñānānmuktirvēdāntaḍiṇḍimah. ॥ 49 ॥*

I am neither the Maaya nor its effects; I am not even the witness. I am the Supreme Reality. One who knows this truth without an iota of doubt gets liberated, declare Vedanta. [ Verse 49 ]



- Blankness not nothing but everything in potential dormant form = Karana Prapancha / Called Maya in Vedanta.
- At individual level called Avidya, its object of experience.
- Karya Prapancha is object of experience in Jagrat and Svapna.





- All 3 have 5 features - Drishyatvam, Bautikatvam, Sagunatvam, Savikaratvam Agama Pahitvam

**Who am i...? I am witness / Seer of this who has opposite features.**

- Advishyatvam / Not object of experience.
- Abautikatvam - Not material entity
- Nirgunatvam - Free from attributes.
- Avikaratvam - Free from all changes.
- Aagama Pahitvam - Not subject to Arrival / Departure.
- I am not Maya / Avidya / Karana Prapancha.
- Unmanifest - Akshara Purusha or Uttama Purusha - Material Body... but Uttama Purusha - Ishvara.
- I am not product of Maya - Sukshma Prapancha and Sharira  
- Sthula Prapancha and Sharira because of 5 factors.
- I am Sakshi / witness / Consciousness.
- Who am aware of their existence / Features / Arrival and Departure.
- Witness Consciousness - which is Paramaha - Param Brahma Jagat Karana Aham Asmi.
- Aim of Vedanta Sadhana - Gaining this knowledge / Jnana.
- Nididhyasanam is Samshaya Jnanam
- No doubt - I should claim myself to be Jnani / wise!

Understand Vedanta.

## When I look at myself - Shouldn't hesitate!

- I was / am / ever will be Brahman.

## How to attain Jnanam ?

- Through Sravanam → Jnanam.
- Mananam → Nididhyasanam is Samshaya Jnana Nivritti, Elimination of doubts.

## When I hesitate : Ask intellect : why you hesitate :

- Let intellect ask questions
- Gain Mukti / Claim Mukti, No time gap between Jnanam and Moksha.
- Mukti is nature of Brahman.
- No waiting for Mukti...
- No connection between my Mukti status and Anatma... Enjoy claiming Atma / Moksha, rather than waiting for Moksha.
- Refinement of mind - End long process, Fine tune mind... hobby after claiming liberation.
- Refine available Anatma as hobby.

## Verse 50 :

नाहं सर्वमहं सर्वं मम सर्वमिति स्फुटम् ।  
ज्ञाते तत्त्वे कुतो दुःखं इति वेदान्तदिण्डिमः ॥ ५० ॥

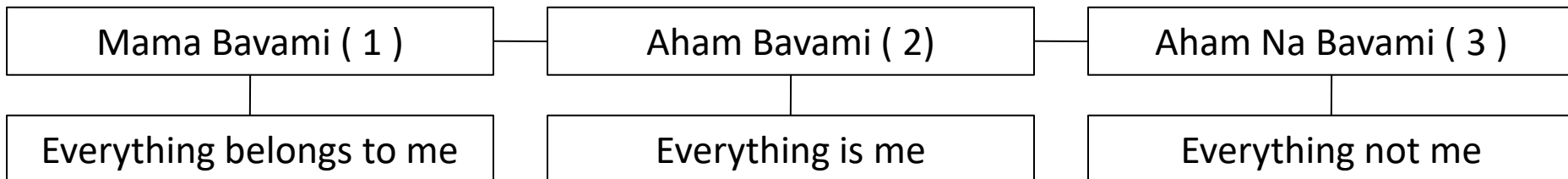
*Nāhaṃ sarvamahaṃ sarvaṃ mama sarvamiti sphuṭam,  
Jñātē tattvē kutō duḥkhamiti vēdāntaḍiṇḍimāḥ. ॥50॥*

I am none (of the creation); I am all; everything is me and mine. "Where from the sorrow arises for one who clearly knows this reality thus?" questions Vedanta.[ Verse 50 ]

## Expert musician sings raga :

- His grasp of Svara - Does Alapana...
- Without violating structure of Arohanam and Avarohana... 3 forms Ascended.

## Very important :



- Justify Paradox - In light of teaching
- Everything is mine - Belongs to me because I am Atma.

## Taittiriya Upanishad :

तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर  
आत्मा प्राणमयः । तेनैष पूर्णः ।  
स वा एष पुरुषविध एव ।  
तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।  
तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः ।  
अपान उत्तरः पक्षः । आकाश आत्मा ।  
पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ २ ॥

tasmadva etasmad-anna-rasamayadanyo'ntara,  
atma prana-mayah, tenaisa purnah,  
sa va esa purusavidha eva,  
tasya purusavidhatamanvayam purusavidhah,  
tasya prana eva sirah, vyano daksinah paksah,  
apana uttarah paksah, akasa atma,  
prthivi pucham pratistha, tadapyesa sloko bhavati ॥ 2 ॥

Other than that (soul) made up of the essence of food there is an inner soul (sheath) made of the prana. With it this is filled. This (Pranamaya) is of the same form as the previous. Its human form is exactly as the human form of the former. Of that, prana is the head, vyana is the right side, apana the left side, akasa is the trunk, earth is the tail or the support. About this also there is the following vaidika verse. [II – II – 2]

## Brahmanda Valli :

- Whole creation product born out of me!

## Verse 50 :

- Creation comes out as Karyam from Karanam, rests in Karanam, resolves into Karanam.

## Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।  
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।  
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।  
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,  
yena jatani jtvanti, yatprayantyabhisamvisanti,  
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,  
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 2]

## Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।  
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [ Verse 19 ]

- World born / rest / Resolves into me.
- All Karyam belongs to Karanam, Sarvam Karyam Mama Karanasya Bavatim.
- Everything in creation belongs to me! (Mama Bavami)

## 2<sup>nd</sup> Status :

### Doubt 2 :

- Book belongs to me...

Book	Me
Possessed	Possessor

- I want to remove division by Saying, Karanam alone is in form of Karyam.
- Karanam and Karyam not 2 Separate entities gold and ornaments!
- Therefore everything doesn't belong to me.

### 1<sup>st</sup> :

- Everything belongs to me - Mama Sarvam.

### 2<sup>nd</sup> :

- Everything is me - Because Karanam alone Appears in form of Karyam - Aham Sarvam.

### 3<sup>rd</sup> :

- Sarvam Aham Na...
- Really everything not me
- Everything is me - Includes good and Bad

### Wonderful and Terrible - Opposite opposites belongs to me – How??

- Everything not my real nature but everything is my appearance.
- Indicating not my intrinsic nature, negative attributes do not belong to me.

## Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।  
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,  
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

- Aham Guna Dosha Ateeta Bavati.

### Therefore 3<sup>rd</sup> :

- Everything not me... Everything appears because of me.
- Even if I appear as them, their attributes do not belong to me.

### Gita : Everything is in me

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।  
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९-४ ॥

All this world (Universe) is pervaded by me in my Unmanifest form (Aspect); all beings exist in me, but I do not dwell in them. [ Chapter 9 - Verse 4 ]

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।  
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ९-५ ॥

Nor do beings exits (in reality) in me, behold my divine yoga supporting all beings, but not dwelling in them, I am my self, the efficient cause of all beings. [ Chapter 9 - Verse 5 ]

- They are not really there, because of Maya, they appear.
- Straight stick under water appears bent stick.
- Bent stick = Appearance of Straight Stick in water Medium.
- Similarly I am Originally one Brahman. Everything else distorted.

- My own appearance in medium called Maya.
- When distortion appears - Stick not bent.
- When Punya / Papam / Sukham / Dukham are appearing - I am not touched by them.

## Guru Stotram :

ब्रह्मानन्दं परमसुखदं केवलं ज्ञानमूर्तिम्  
द्वन्द्वातीतं गगनसदृशं तत्त्वमस्यादिलक्ष्यम् ।  
एकं नित्यं विमलमचलं सर्वधीसाक्षीभूतम्  
भावातीतं त्रिगुणरहितं सद्गुरुं नमामि ॥१४॥

Brahma-[A]nandam Parama-Sukhadam Kevalam Jnyaana-Muurtim  
Dvandva-Atiitam Gagana-Sadrsham Tat-Tvam-Asy[i]-Aadi-Lakssyam |  
Ekam Nityam Vimalam-Acalam Sarva-Dhii-Saakssii-Bhuutam  
Bhaava-Atiitam Tri-Gunna-Rahitam Sad-Gurum-Tam Namaami ||14||

(Salutations to the Sad-Guru) Who is the Bliss of Brahman, Who is the Bestower of Supreme Joy, Who is the Absolute, Who is the Embodiment of Knowledge, Who is Beyond Duality, Who is Boundless and Infinite Like the Sky, Who is Indicated by Maha Vakyas Like Tat-Tvam-Asi (That-Thou-Art). Who is One without the Second, Who is Eternal, Who is Stainless and Pure, Who is Immovable, Who is the Witness of the Intelligence of All Beings, Who is Beyond the States of the Mind, Who is Free from the Three Gunas; Salutations to that Sad-Guru. [ Verse 14 ]

- Sarvam Bavami
  - Sarvam Na Bavami
  - Sarvam Aham
- When central teaching - Person is Jnani
- Jnani has no complaint – Part of Anatma feels discomfort...

## Verse 51 :

देहादिपञ्चकोशस्था या सत्ता प्रतिभासते ।  
सा सत्ताऽऽत्मा न सन्देह इति वेदान्तडिण्डिमः ॥ ५१ ॥

*Dēhādipañcakōśasthā yā sattā pratibhāsatē,  
Sā sattā''tmā na sandēha iti vēdāntaḍiṇḍimaha. ॥ 51 ॥*

The existence that is shining in the five sheaths beginning with the food sheath is indeed Atman; there is no doubt about it, declare Vedanta.[ Verse 51 ]

## Verse 51 to 60 – 9 Verses :

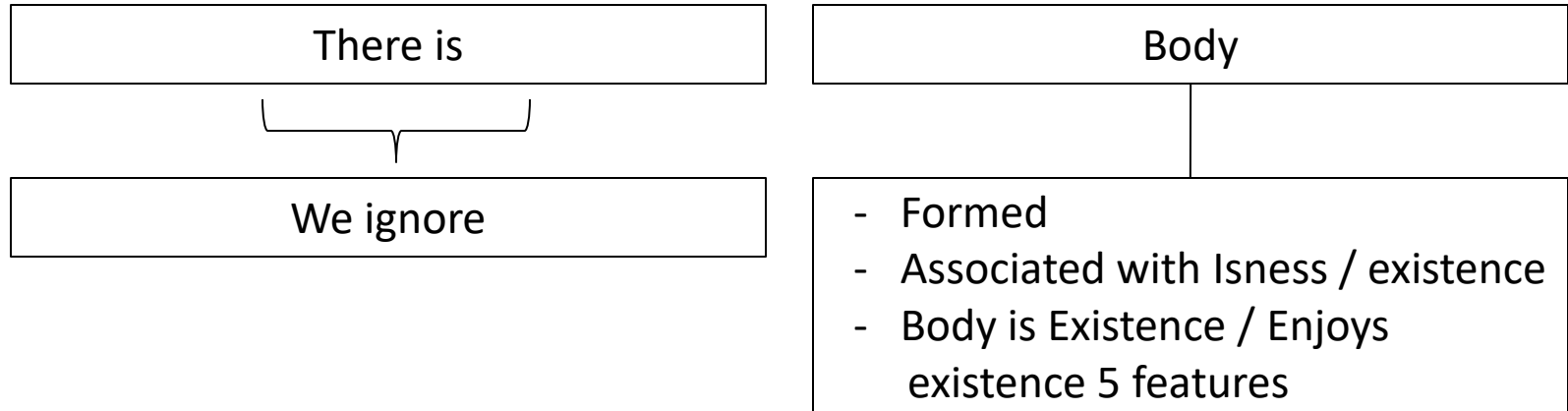
### 3 Groups of Verses - 3 Members :

- Existence is experienced in Pancha Koshas in Deha... Annamaya Kosha / Pranamaya Kosha / Manomaya Kosha / Vijnanamaya Kosha / Anandamaya Kosha.

### What is Proof?

#### We say :

- There is a Body.



- Cut nail / Hair it comes – (Part / Product of Body)
- Color complexion – Property of body.

#### Example :

- 1) Not part / Product / Property
- 2) Independent entity - Lends Existence to body. We say body is.



## Brahman - Verse 51 to 60 Lakshyarth Aikyam

Tvam Pada (3 Verses) 51, 52, 53

Individual micro Vyashti Medium  
Panchakosha / Deha

**Sat Chit Ananda :**

- Existence / Consciousness / happiness experienced in 5 Koshas

Tat Pada (3Verses) 54, 55, 56

Total Macro Samashti Medium Pancha  
Butam

**Sat Chit Ananda :**

- Existence / consciousness / Happiness in 5 Butas

**Aikyarth Asi Pada – (3 Verses) 57, 58, 59 :**

- “Existence / Consciousness / happiness in Panchakosha is same as in Panchabutas.
- 3) Not limited by boundary of Body.
- 4) ‘Existence’ continues to exist after fall of body.
- 5) ‘Existence’ not Accessible because medium is Missing, Existence in the body, not of the body.
- Sunlight in the moon not of the Moon.
- Moonlight in the Moon not of the Moon
- Moon doesn’t have light of its own, Similarly ‘existence’ is not of the body, Existence is experienced....

## **That existence is Atma.**

- Existence is name of Atma... no doubt Atma meaning I.
- 'I' - Not body but existence which is in the body.
- Similarly 'Consciousness' is in the mind but not of the mind.
- Similarly Ananda is in the body but not of the body.

## Lecture 15

### Verse 51 :

देहादिपञ्चकोशस्था या सत्ता प्रतिभासते ।  
सा सत्ताऽऽत्मा न सन्देह इति वेदान्तडिण्डिमः ॥ ५१ ॥

*Dēhādipañcakōśasthā yā sattā pratibhāsatē,  
Sā sattā' 'tmā na sandēha iti vēdāntaḍiṇḍimāḥ. ॥ 51 ॥*

The existence that is shining in the five sheaths beginning with the food sheath is indeed Atman; there is no doubt about it, declare Vedanta.[ Verse 51 ]

- Tvam Pada Lakshyarth is essential nature of 'Jivatma' - which is Satchitananda.
- Tat Pada Lakshyarth... is Satchitananda.

### 9 Verses - Lakshyarth Aikyam :

- Sat / chit / Ananda in Vyashti and Samashti are one and same.
- Satta experienced in all Koshas because we use expression I am existent...
- I don't say - I am Nonexistent or doubt my existence - Purushartha Brahmanam...
  - "I am" - common to all
  - Aham Asi - Common to all = chit and sat.
- " I " will be used by conscious being.
- " I " indicates I am( Indicates existent - Fundamental - Real I )
- Young / Male / female / Old / Happy / Unhappy / subject to Arrival and departure.

### Existence : non variable factor :

- Therefore Sat is Tvam Pada Lakshyarth.

## Verse 52:

देहादिपञ्चकोशस्था या स्फूर्तिरनुभूयते ।  
सा स्फूर्तिरात्मा नैवान्यत् इति वेदान्तडिण्डिमः ॥ ५२

*Dēhādipañcakōśasthā yā sphūrtiranubhūyatē,  
Sā sphūrtirātmā naivānyat iti vēdāntaḍiṇḍimāḥ. 52*

We experience the knowingness in the five sheaths beginning with the food sheath. That knowingness is none other than Atman, declares Vedanta. [ Verse 52 ]

- I am - “Existent” is self evident - Awareness also self Evident.
- I am existent and aware of evident world - Existent and consciousness common to all.
- Self awareness and awareness of others.



Sphurti / Consciousness / Awareness / Chit / light.

- Light of ‘Consciousness’ is experienced as Awareness of surroundings.

### Deep sleep :

- I am aware that I am not aware of anything – Peculiarly.

### After waking up : say :

- I was not aware of anything... mysterious awareness.
- Individualised and Non individualised awareness

### Experienced is AvastaTrayam :

- Awareness - Not Male / Female / young / old / Intelligent / Dull... these are attributes of Buddhi.

- Attributes belong to Sthula / Sukshma / Karana Shariram.
- Unqualified Awareness = Atma.
- Not body / mind which is medium through which Awareness is Manifest.
- Medium Variable - Awareness - Invariable I am chit Atma.

### Verse 53 :

देहादिपञ्चकोशस्था या प्रीतिरनुभूयते ।  
सा प्रीतिरात्मा कूटस्थ इति वेदान्तडिण्डिमः ॥ ५३

*Dēhādipañcakōśasthā yā prītiranubhūyatē,  
Sā prītirātmā kūṭastha iti vēdāntaḍiṇḍimāḥ. 53*

We experience love or joy in the five sheaths beginning with the body sheath. That pure joy alone is utter unchangeable Atman, declares Vedanta. [ Verse 53 ]

- I am nature of Ananda also.
- I don't experience Ananda all the time.
- I am nature of Ananda - I can't experience Ananda.
- I can experience only something other than myself.
- Eyes can perceive everything other than, eyes themselves.
- Atma Ananda being Atma never available for objectification.
- Eyes can't perceive themselves directly, Bring mirror - See eyes - Not original.
- Only reflected version which is independent on Reflecting Medium.

- Original is independent / Reflection is dependent on medium for duration and quality of reflection.
- If medium functioning - Face seen.
- If medium dusty / Coated - Reflection not bright.
- Reflecting medium for Ananda is mind.
- I am original Ananda.
- I give reflection to mind - Now and then.
- When mind gets reflection, face bright, Brightness of face depends on reflecting happiness.
- With mind disturbed - Reflection gone  
- Face gloomy.
- I am Ananda Svarupa – Atma Preethi = Self love.
- Everybody loves oneself first then love everyone connected to me - Self love is so much.
- If not connected, to me, don't jump.
- Love comes through self love extended, self love always prominent.
- Therefore self is source of Ananda, Therefore love self.

### **Therefore self :**

- Not source of Dukham, instinctive self loves proves - I am originally Ananda Svarupa.
- Instinctive self love experienced by all.

## Narada Bakti Sutra :

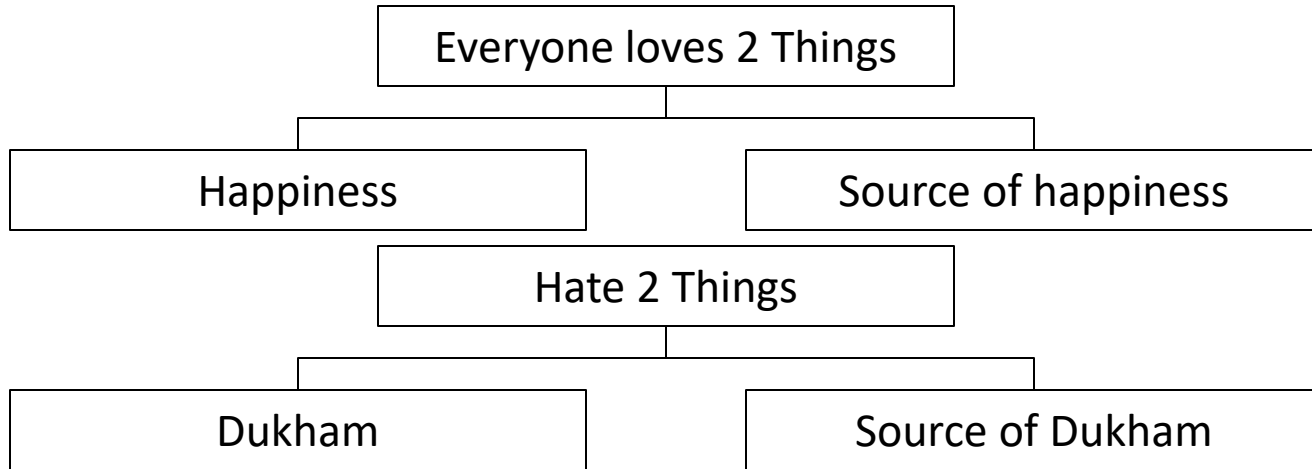
अथातो भक्तिं व्याख्यास्यामः

athāto bhaktim vyākhyāsyāmaḥ

Now, therefore, I will try to explain the process of devotional service. [ Sutra 1]

- Love is towards Ananda or source of Ananda.
- Hatred is towards Dukham or Source of Dukham.

### Universal Vedantic Declaration :



- When our vision / Opinion changes.
- Until now X is source of happiness.
- Now X is source of Dukham... love fades... converts to hatred.

### Sukha Hetu before :

- Udasina = No love / No hatred – Neutral.

## Stages :

- Prema / Udasina / Dvesha.
- We love ourselves - Therefore we must be source of happiness.
- Love indicates happiness - Lakshyarthā of 'Jivatma' Vedanta Dindima - Verse 5
- Existence / Consciousness / Ananda - Self love - Non Variable Kutasta Atma.

## Tat – Pada – Lakshyarthā :

Verse 54	Verse 55	Verse 56
Sat	Chit	Ananda

## Verse 54 :

व्योमादिपञ्चभूतस्था या सत्ता भासते नृणाम् ।  
सा सत्ता परमं ब्रह्म इति वेदान्तदिण्डिमः ॥ ५४

*Vyōmādipañcabhūtasthā yā sattā bhāsatē nṛṇām,  
Sā sattā paramaṁ brahma iti vēdāntaḍiṇḍimaha. 54*

Human beings comprehend the existence in the five elements beginning with space. Vedanta declare that existence is the Supreme Brahman. [ Verse 54 ]

- Tvam = 5 Koshas - Tat = 5 Butani
- Creation = 5 Butas and Products
- Existence we experience in 5 Butas Akasha is

Vayu is

Agni is



When looking at objects we experience 2 things

Object clip

Existence of clip Also

**There is**

- Existence
- We loose sight of 'Existence'

**A Clip**

- Associated with Existence

**Sunlight**

- Invariable / intangible
- Taken for granted - Like wife
- Pervades all objects
- Without which no object is experienced!
- Always available
- Focus attention on ever evident / Existent...  
Satyam / Jnanam / Anantham Brahma
- Sa Satta - Param Brahma Mind is, Body is...

**Objects**

- Tangible / variable
- Easily available for scolding!

- Every Atom is, Brahman is.

**Verse 55 :**

व्योमादिपञ्चभूतस्था या चिदेकानुभूयते ।  
सा चिदेव परं ब्रह्म इति वेदान्तडिण्डिमः ॥ ५५

*Vyōmādipañcabhūtasthā yā cidēkānubhūyatē,  
Sā cidēva param brahma iti vēdāntaḍiṇḍimaḥ. 55*

The awareness that is intrinsic to the knowledge of the five elements is Supreme Brahman, declares Vedanta .[ Verse 55 ]

## **‘Consciousness’ associated with 5 Butas – 5 Elements – Jadam / inert / unconscious?**

- Chit associated with Chetana Padartha.

### **a) Indirect Answer - Not Popular :**

- Existence and Consciousness not - 2 But one and same.
- Presence of one presupposes presence of other.
- Consciousness - is there but not Manifest because no Sukshma Shariram.

### **b) Brihadaranyaka Upanishad : Direct Answer :**

- When we talk about ‘existence’ of inert object, there is a clip existent.
- It must be a known object or Knowable in future.
- Star in galaxy - we accept existence.
- Talk of existence which is known or knowable, clip existence - Only when there is clip knowledge, Knowledge presupposes existence.
- Without knowledge can’t talk of existence.

### **Why we don’t have horn?**

- I can talk about it as known / Knowable no imaginary horn.
- Pancha Butas existence because Panchabuta Jnanam is there.

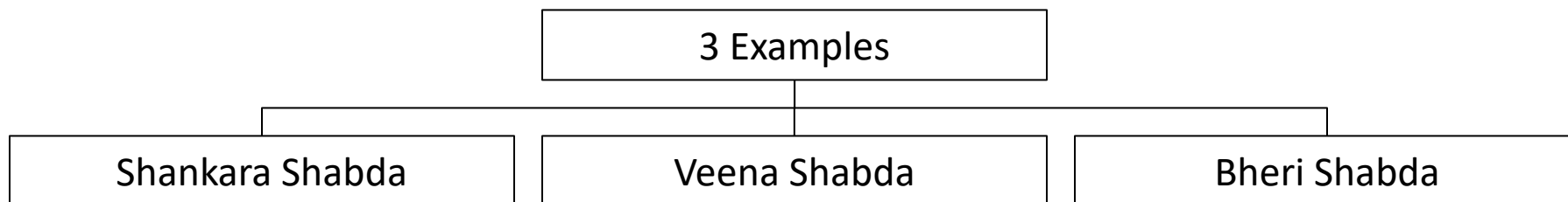
### **Therefore Rule :**

- Whatever is Associated with ‘Existence’ is associated with Jnanam...
- Ghata Satta Presupposes Ghata Jnanam.

## Advaita Makaranta :

- Nahi Bhamat Sattam...
  - Gold Jnanam - Gold Satta... Knowledge Means 'Consciousness'
  - Every object associated with Jnanam / Chaitanyam.
  - Consciousness - Associated with object.
    - Vayu
    - Agni
    - Akasha
- } Chaitanya Sambandha Asti
- Because of Jnanam we can talk of existence.

## Brihadaranyaka Upanishad : Meitriya Brahmanam :



- Vishesha Shabda = Singing Svarams

Singing	Svarams
<ul style="list-style-type: none"><li>- Non Variable Sound of person</li><li>- Sound of Nadaswara</li><li>- Common Sound</li></ul>	<ul style="list-style-type: none"><li>- Variable</li><li>- Sound of Swara</li><li>- Variable sound</li></ul>

Isness	Known as - Common
Satta	Chit

## Verse 56 :

व्योमादिपञ्चभूतस्था या प्रीतिरनुभूयते ।  
सा प्रीतिरेव ब्रह्म स्यात् इति वेदान्तडिण्डिमः ॥ ५६

*Vyōmādipañcabhūtasthā yā prītiranubhūyatē,  
Sā prītirēva brahma syāt iti vēdāntaḍiṇḍimāḥ. 56*

The joy that comes to experience in the knowledge of the five elements alone is Brahman, declares Vedanta.  
[ Verse 55 ]

- Butas associated with Ananda, seek them, means love them, Sit on chair... Empty chair = Akasha.
- Therefore love space - Because you want space, Akasha gave happiness.
- Similarly Agni / Apaha / Prithvi / Vayu - Ananda in them is Brahman / Belongs to Brahman.

Preethi - Gives Ananda

## How to know god?

- Guru - Love god intensely - when Bakti intense like - Sishyas head under water... will find god(Bakti for Air was desperate and intensive)
- There must be intensity for Bakti for lord.

- Agni : Kailash - Temporary zero, fire Ananda
- Jalam : Quenches thirst – Ananda
- Prithvi : Beautiful / Fragrant flowers – Ananda
- Vayu : Underwater – Head... Ananda.
- 5 Capable of giving Ananda under conditions.
- Ananda belongs to Atma / Brahman, Other than Brahman - No source of Ananda.

## Chandogyo Upanishad : Bhuma Vidya

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेव  
विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति १

yo vai bhuma tatsukham nalpe sukhamasti bhumaiva sukham bhuma tveva  
vijijnasitavya iti bhumanam bhagavo vijijnasa iti II 1 II

Sanatkumara said : “That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.” Narada replied, “Sir, I want to clearly understand the infinite”. [7 – 23 – 1]

## Love for Panchabutas – Taittiriya Upanishad :

यद्वै तत् सूकृतम् । रसो वै सः ।  
रसं ह्येवायं लब्ध्वाऽऽनन्दी भवति ।  
को ह्येवान्यात्कः प्राण्यात् ।  
यदेष आकाश आनन्दो न स्यात् ।  
एष ह्येवाऽऽनन्दयाति ॥ २ ॥

yad-vaitatsukrtam raso vai sah,  
rasagm-hyevayam labdhvanandi bhavati,  
ko hyevanyat-kah pranyat  
yadesa akasa anando na syat,  
esa hyevanandayati II 2 II

This which was self-made.. That is taste (joy). Having obtained this taste, man becomes blessed; for who can breathe out or breathe in, if this joy were not there in the cavity of the heart? This Brahman Itself brings us joy. [II – VII – 2]

- Brahman = Rasa = Ananda.
- Satyam Jnanam Anantham Brahma - Tat Pada Lakshyartha.

## Verse 57 :

देहादिकोशगा सत्ता या सा व्योमादिभूतगा ।  
मानाभावान्न तद्भेद इति वेदान्तडिण्डिमः ॥ ५७ ॥

*Dēhādikōśagā sattā yā sā vyōmādibhūtagā,  
Mānābhāvānna tadbhēda iti vēdāntaḍiṇḍimāḥ. 57*

The existence manifest in the five sheaths beginning with body and that manifest in the five elements beginning with the space are one and the same. There is no difference between the two, declare Vedanta, since such a difference is not established by any means of knowledge. [ Verse 57 ]

- Sat in 5 Kosha is same as sat in silence.
- There is difference between body and Akasha But no difference in Existence of body and Akasha.
- Light falling on my body and your body - No difference.
- 'Existence' in micro body and Macro Universe is same, One all pervading 'Existence' - Anantham Brahma.

## Lecture 16

### Verse 57 :

देहादिकोशगा सत्ता या सा व्योमादिभूतगा ।  
मानाभावान्न तद्भेद इति वेदान्तडिण्डिमः ॥ ५७ ॥

*Dēhādikōśagā sattā yā sā vyōmādibhūtagā,  
Mānābhāvānna tadbhēda iti vēdāntaḍiṇḍimaḥ. 57*

The existence manifest in the five sheaths beginning with body and that manifest in the five elements beginning with the space are one and the same. There is no difference between the two, declare Vedanta, since such a difference is not established by any means of knowledge. [ Verse 57 ]

Individual	Samashti
Vyashti Shariram Endowed with Sat / Chit / Ananda	Prapancha / Butas Endowed with Sat / Chit / Ananda

Both / Same

- Water in wave /ocean same.
- Pancha Buta = Universe = Prapancha - Mithya exists only when backed by / Supported by Satyam.

### Where universe or Object is - There is Brahman inherent :

- World = Brahman and Nama / Rupa.
- World Pervaded by Karana Brahma, Satchit Ananda pervaded individual and world is same.

## How to experience Satchitananda in the world?

When we say :

- There is world



Existence pervading world.

## How to experience chit in the world which is Jadam?

- I know the world / world is Known



Knownness indicated

- It is pervaded by 'Consciousness' that which is not pervaded by 'Consciousness' – Can't be known.
- World is pervaded by 'Consciousness' because world is known, you are all pervaded by light.

**What is proof? You are known :**

**Proof :**

- I am able to see you / Perceive you means you exist in medium of light.
- If light is off / no sunlight... You are not in medium of light, i can't perceive you.
- Only when objects are in medium of 'Consciousness' objects can be known.
- Whatever is outside medium of 'Consciousness' can't be known.
- Knownness of world indicates presence of 'Consciousness' / chit in the world.



## **How do you know Ananda is Pervading?**

- Can't see Ananda - Any object dear to us is source of Ananda.
- Nearness / Intimacy of object indicates Ananda.
- Where no Ananda - won't like, every object you like because it gives me Joy.
- Akasha liked because of Priyatva in 5 Butas because Brahman pervades then.
- Height / Weight / belong to Shariram not to Sat / chit / Ananda / 'Existence'.

## **5 Features of 'Existence' :**

- 1) 'Existence' not part / product / property of object, Existence - Pervades and lends existence.

## **2) Existence not limited by size of body :**

- One 'existence' - Pervades All individual's and the whole.
- Micro / Macro division - doesn't belong to existence

## **Gap between - 2 bodies :**

- In between there is 'Existence' because you say there is a gap.
- Nothing is there means - There is nothing other than 'existence', Invisible space / existence / is there.
- No Pramanam to talk about difference in 'Existence'
- Difference in earth / water / Fire / Akasha / etc - Pramanam is there, No small / big 'Existence'.

## Verse 58 :

देहादिकोशगा स्फूर्तिः या सा व्योमादिभूतगा ।  
मानाभावान्न तद्भेद इति वेदान्तडिण्डिमः ॥ ५८ ॥

*Dēhādikōśagā sphūrṭiḥ yā sā vyōmādibhūtagā,  
Mānābhāvānna tadbhēda iti vēdāntaḍiṇḍimāḥ. 58*

The knowingness manifest in the five sheaths beginning with body and that manifest in the five elements beginning with the space are one and the same. There is no difference between the two, declare Vedanta, since such a difference is not established by any means of knowledge. [ Verse 58]

- We all have self awareness with reference to our self - I am aware of fact I am.

### Important :

- Panchakosha are pervaded by Consciousness and in medium of Consciousness.
- Therefore I am aware of myself.
- World awareness possible because world / body / mind is floating in medium of awareness /Light.
- Tree / Plants exist in medium of sunlight.
- Sunlight exists in medium of awareness without sunlight can't perceive.
- Perception with eyes prove medium of light.
- Awareness of world possible because world exists in medium of awareness.
- Awareness associated with individual Panchakoshas and Panchabutas - If outside can't talk of existence.
- Existence presupposes you know
- Existence presupposes awareness of object → Law.

- Wherever 'Existence' - there is awareness.
- Micro / Macro awareness - Indicates that there is awareness in micro/macro.
- Awareness in Micro / Macro - without division - one Micro /macro division belongs to Kosha / Butas.
- Not to awareness - Higher nature.

### Important verse :

- In between 2 objects awareness is there.  
In between 2 objects light is there but can't recognise light in gap.
- Because no medium to show the light.
- Similarly Awareness is indivisible whole - No Pramanam to prove Chaitanya Bheda.

### Sankhya / Yoga :

- 'Consciousness' all pervading - All Jivas have one all pervading Consciousness - Many Atmas.
- Learn and understand Ekatman of Vedanta.

### Verse 59 :

देहादिकोशगा प्रीतिः या सा व्योमादिभूतगा ।  
मानाभावात्र तद्भेद इति वेदान्तडिण्डिमः ॥ ५९ ॥

*Dēhādikōśagā prītiḥ yā sā vyōmādibhūtagā,  
Mānābhāvānna tadbhēda iti vēdāntaḍiṇḍimāḥ. ॥ 59 ॥*

The Joy that is manifest in the five sheaths beginning with the body and in the five elements beginning with the space are one and the same. There is no difference between the two, declares Vedanta, since such a difference is not established by any means of knowledge. [ Verse 59]

## **Ananda one :**

- Suppressed / Manifest due to mental disturbances, Ananda not absent but covered.

## **Vivekachoodamani :**

- Sandalwood covered with fungus - Not dried - associated with water - Gives foul smell.
- Fragrance - Nature of sandalwood.
- Atma - covered by Agyanam and Samshaya, you love ice cream / Money / house / Because it gives Ananda.

## **Universal : Every body loves Ananda :**

- Universal love and Ananda - Synonymous.
- Preethi in worldly object and love is for self.
- No Pramanam to prove Ananda gradation - Dear / dearer / dearest / Negative positive comparison misconception.
- Space can't be divided by wall - Love can't be divided and graded.
- Brahman is indivisible, Love is indivisible.
- Division is Adhyaropa

## **Taittiriya Upanishad :**

- Priya / Moda / Pramodah
- Happy / Happier / Happiest - Belongs to Reflected Medium and is graded.
- It appears as if happiness is also graded.

## Verse 60 :

सच्चिदानन्दरूपत्वात् ब्रह्मैवात्मा न संशयः ।  
प्रमाणकोटिसन्धानात् इति वेदान्तडिण्डिमः ॥ ६० ॥

*Saccidānandarūpatvāt brahmaivātmā na saṁśayaḥ,  
Pramāṇakōṭisandhānāt iti vēdānantaḍiṇḍimāḥ. 60*

The intrinsic nature of awareness is existence-awareness-happiness. This is also established by countless means of Knowledge. Hence, declares Vedanta, Atman is indeed Brahman alone. [ Verse 60]

- Sat-chit Ananda in micro and macro - identical.
- Braheiva Atma - Jivatma / Paramatma - One Not similar.
- 2 similar - Means 2 different chairs looking Similar.
- Jivatma / Paramatma not similar - Not 2 entities both one and same.
- 2 words - Referring to one entity.
- Brahman alone Atma - Because both sat chit Ananda nature.
- Extend feature of Existence / Consciousness to Ananda.

## 5 Features :

- 1) Ananda not product of mind
- 2) Ananda pervades many minds
- 3) Ananda - Not limited by boundary of mind.
- 4) Where sat / chit are there, there is Ananda
- 5) Ananda survives when mind dissolved.
- 6) Surviving Ananda not Experiencable.
- 7) Ananda is one all pervading principle, because of this nature of Brahman, is Atma.

- I am Brahman only with Sravanam / Mananam / Nididhyasanam of Sruti's teaching.



Students responsibility

- “Sruti Prama” - Anusandanamat



Practice of Sruti Prama teaching / Message / content of Vedanta / Upanishad.

- For me knowledge is doubtless with Sravanam / Mananam / Nididhyasanam.

### Verse 61 :

न नामरूपे नियते सर्वत्र व्यभिचारतः ।  
अनामरूपं सर्वं स्यात् इति वेदान्तदिण्डिमः ॥ ६१ ॥

*Na nāmarūpē niyatē sarvatra vyabhicārataḥ,  
Anāmarūpaṃ sarvaṃ syāt iti vēdāntaḍiṇḍimaḥ. 61*

The names and forms of all objects are unsteady at all times and in all places. Therefore, declare Vedanta, the reality of everything is beyond names and forms. [ Verse 61]

### Central message of Dindima : Repetition of 57 :

- Verse 62 - Repetition of 58
- Verse 63 - Repetition of 59
- Instead of Pancha Kosha - Put Jiva
- Instead of Panchabuta - Put Brahman
- Names of Micro / Macro changed.
- No division between Jiva and Brahman w.r.t. ‘Existence’ which is nature of both.

## Verse 62 :

न जीवब्रह्मणोर्भेदस्सत्तारूपेण विद्यते ।  
सत्ताभेदे न मानं स्यात् इति वेदान्तडिण्डिमः ॥ ६२ ॥

*Na jīvabrahmaṇōrbhēdassattārūpēṇa vidyatē,  
Sattābhēdē na mānaṁ syāt iti vēdāntaḍiṇḍimāḥ. 62*

There can be no difference between the individual and the Brahman in terms of existence, because there is no way of establishing (Using a means of knowledge) the difference in terms of existence between them, Declares Vedanta. [ Verse 62 ]

- Sphurti Rupena / No difference Consciousness / Awareness between Jivatma and Brahman.
- No proof - Bhagawan has Big Consciousness - Jeeva has Small consciousness.

## Visishta Advaita / Dvaitis :

- Jivatma = Spark of Consciousness Bhagawan = fire.
- Consciousness has no size - Ashabda / Asparsha.
- How can you have small formless consciousness, not possible.
- To say small - Should have form - Ashabdam...
- Body / Mind - Small - Consciousness never small.
- Vishaya Bheda Asti
- Sphurti Bheda Nasti

## Verse 63 :

न जीवब्रह्मणोर्भेदस्स्फूर्तिरूपेण विद्यते ।  
स्फूर्तिभेदे न मानं स्यात् इति वेदान्तडिण्डिमः ॥ ६३ ॥

*Na jīvabrahmaṇōrbhēdassphūrtirūpēṇa vidyatē,  
Sphūrtibhēdē na mānaṁ syāt iti vēdāntaḍiṇḍimāḥ. ॥ 63 ॥*

There can be no difference between the individual and the Brahman in terms of knowingness, because there is no way of establishing (using a means of knowledge) the difference in terms of knowingness between them, Declares Vedanta. [ Verse 63 ]

## Repetition of Verse 59 :

- Preethi - Before
- Priya - here - Love / Ananda - Happiness same because love presupposes Ananda.
- No difference between Jivatma / Brahman - W.r.t love / Happiness.
- No Pramanam to prove and establish gradation in happiness.

## Gradation exists in mind :

- Mirror bright - Sunlight bright
- Mirror dusty - Light dull.
- Light has no gradation - Gradation belongs to mirror... No difference in original Atma
- Aupadhika Bheda
- Na Svarupa Bheda

## Verse 64 :

न जीवब्रह्मणोर्भेदः प्रियरूपेण विद्यते ।  
प्रियभेदे न मानं स्यात् इति वेदान्तदिण्डिमः ॥ ६४ ॥

*Na jīvabrahmaṇōrbhēdaḥ priyarūpēṇa vidyatē,  
Priyabhēdē na mānaṁ syāt iti vēdāntaḍiṇḍimaḥ. 64*

There can be no difference between the individual and Brahman in terms of joy, because there is no way of establishing (Using a means of knowledge) the difference in terms of joy between them, Declares Vedanta. [ Verse 64 ]

## No difference in Satchit Ananda - Between 2 Jivas

- Essential nature same.
- Similarly between Jivatma / Paramatma - No different.
- Difference in Nama / Rupa – Wave / ocean.



- Nama / Rupa - Seemingly existent.
  - Do not exist by themselves
  - No intrinsic existence
  - Mithya not satyam
- Seeming difference = No difference at all  
Seeming beautiful = Not beautiful.  
Therefore difference = Mithya.

## Lecture 17

### **Doubt of Verse 56 :**

- Preethi - Ananda in 5 Butas
- Is there Ananda in the world - We say world is Anatma and doesn't have Ananda.

### **Our misconception :**

- If world has Ananda and Atma within source of Ananda.

### **Vivekachoodamani Example : Dog logic :**

- Bone source of blood
- Before biting - No blood
- After biting - blood

### **Truth = Bone dry :**

- Bone hurt / wounded dog, blood coming out of dog.

### **Dog logic :**

- Attributed blood to bone, World like bone - No happiness.

### **Vedanta :1<sup>st</sup> Teaching : Jr - level Vedanta :**

- World has no Ananda - Search for Atma Ananda inside.
- Story presented to turn student inwards.

## Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।  
सत्यं ज्ञानमनन्तं ब्रह्म ।  
यो वेदं निहितं गुहायां परमे व्योमन् ।  
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,  
satyam jnanamanatam brahma,  
yo veda nihitam guhayam parame vyoman,  
so'snute sarvan kaman saha brahmana vipasciteti ॥ 1 ॥

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

## Arundati Nyaya :

- Annamaya Kosha / Pranamaya Kosha / Manomaya Kosha... Discover Atma within = Jr. Level.
- World Anatma - No happiness.
- Atma within - source of happiness.

## Problem :

### 1) Atma is within only - Mistake :

- Happiness only within Atma, Anatma manages to exist outside independently.

### 2) Anatma can exist independently :

- Atma inside / Anatma outside.. 2 Entities, Independently existing means 2 Satyams.

## Inside / Outside - 2 Satyams :

- Dog - Bone example - Only Upto student enters inwards to Atma.

### **3) Atma is Pancha Kosha Vilakshana Sakshi :**

#### **Question :**

- Is Atma only within or not?
- Initially - Atma is within - Parang Pachami... Anatara Atman...

#### **Apply 5 Features of 'Consciousness' :**

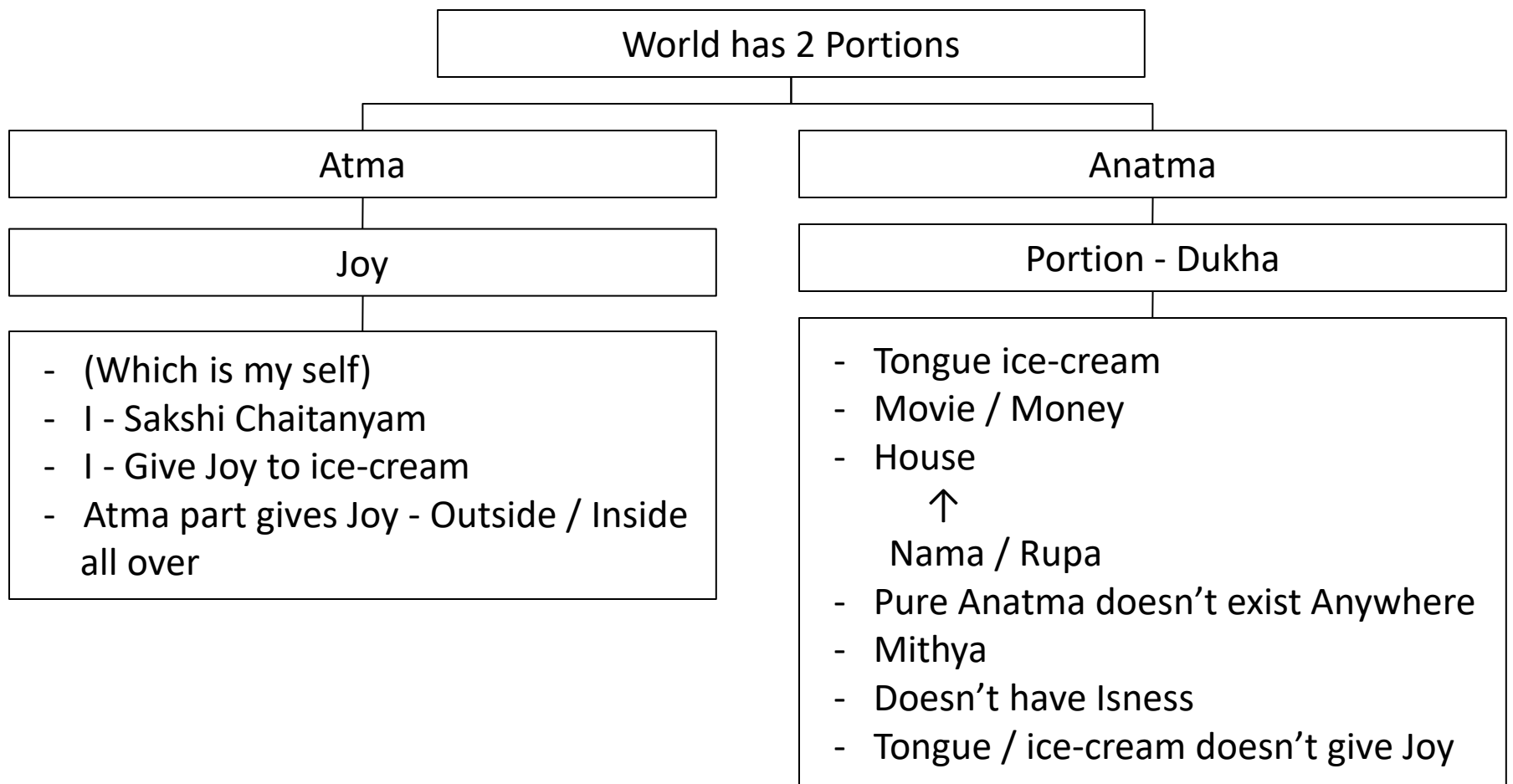
- 1) Consciousness not limited by boundary of body
- 1<sup>st</sup> Atma is Within
  - 2<sup>nd</sup> Atma is Within also
  - Existence pervading world - Existence of world is because of Pervasion of Atma.
  - It lends 'Existence' to world.

#### **Therefore Revise Perspective :**

#### **Senior Vedanta :**

#### **4) World not Anatma only**

- World is Atma and Anatma mix.
- When world is Anatma - world is bone
  - Doesn't have happiness
- Revised definition of world.



- Atma is everywhere, Ananda is everywhere.
- Any Ananda I experience anywhere is Atma Ananda.
- Many dismiss world... Ananda in world and sit in 'Mind'

### Jnani :

- No division in Vishayananda and Atma Ananda, world is mix of Atma / Anatma.
- Pure Anatma has no existence anywhere.

Jr Vedanta	Sr Vedanta
- Atma within	- Within also - Closing eyes not important for Vedanta <b>Do not forget teaching :</b> - Atma is inside and outside is 'Mind'

### Verse 64 :

- Jivatma / Paramatma - No difference from Satchitananda standpoint.  
 - Difference w.r.t – Nama Rupa

### Opponent :

- Jumps with joy

No different	Nama Rupa
- Satchit Ananda - Water	- 2 - Jivatma and Paramatma - Water and ocean ↓ Small / Big Rupam - Dream / Sleep, Evident, Drishti

### Vedantin :

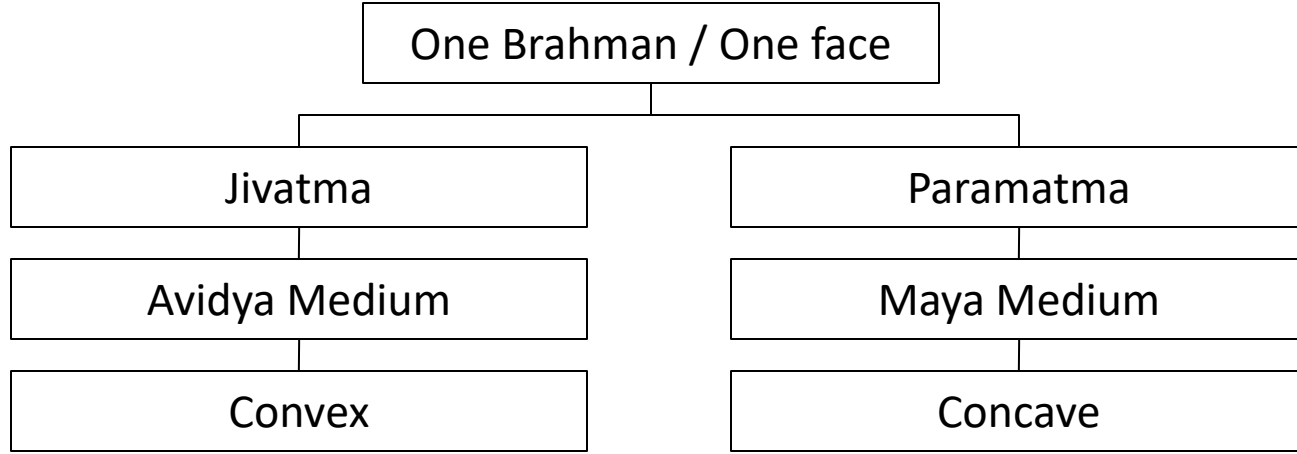
- Difference not satyam - Product of Maya Mithya.  
 - Therefore unreal difference.

### Seemingly different / Beautiful!

- Not worth counting - like sun rise, sun set.

## W.r.t - Jivatma / Paramatma - No intrinsic Bheda :

- Pratitikam Bheda Vartate seeming difference is there.



- Appearance in 2 mirrors - Seeming difference.
- Nama Rupa Mithya - conditional reality - Vyavaharika.
- Therefore Aikyam fact reinforced.

## Verse 65 / 94 :

न जीवब्रह्मणोर्भेदः नाम्ना रूपेण विद्यते ।  
नाम्नो रूपस्य मिथ्यात्वात् इति वेदान्तडिण्डिमः ॥ ६५ ॥

*Na jivabrahmaṇōrbhēdaḥ nāmnā rūpēṇa vidyatē,  
Nāmnō rūpasya mithyātvāt iti vēdāntaḍiṇḍimaḥ. 65*

There can be no difference between the individual and Brahman in terms of name and form, because the latter are unreal, proclaims Vedanta. [ Verse 65 ]

## Why Nama Rupa – Mithya?

- Pramana proof here.

## **Mandukya Upanishad :**

- Unreality of world Aadav – Ante... En Nasti
- That which has temporary existence, not there before both / After death... not real.

### **Very good - Definition of reality :**

- Yathu Trikaḷe Api Tishtati – Tatu Satyam.
- World - Nama / Rupa - Subject to Arrival / Departure
- Drishyatvam / Agama Pahitvam / Entire world Nama / Rupa... not before Srishti / After Pralayam.

### **Therefore Anityam :**

#### **Gita :**

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते।  
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ ५.२२ ॥

The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end. O son of Kunti, the wise do not rejoice in them. [ Chapter 5 – Verse 22 ]

### **Here word Vyabichari used : Subject to Arrival / Departure :**



Svapnavatu like Svapna

- Not steady / Permanent in all places / Circumstances / times because of their Deviant nature.



- Everything is Brahman without Nama / Rupa.
- Brahman is Upon which Nama / Rupa are appearing and disappearing.

**Nama Rupa Rahitam Brahman = Screen of Movie :**

Namarupa	Screen of Movie
<ul style="list-style-type: none"> <li>- Characters of Movie, hero comes and goes</li> <li>- Apparently come and go</li> <li>- Dayananda 5 years old / Went behind Screen to see real characters hiding</li> </ul>	<ul style="list-style-type: none"> <li>- Changeless</li> <li>- Brahman in 3 Periods of time</li> </ul>

**Dakshinamurthy Stotram :**

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं  
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।  
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpanna-Drshyamaana-Nagarii-Tulyam Nija-Antargatam  
Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa |  
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [ Verse 1 ]

- World = Vishvam Darpanna....

## Verse 66 :

न जीवब्रह्मणोर्भेदः पिण्डब्रह्माण्डभेदतः ।  
व्यष्टेस्समष्टेरेकत्वात् इति वेदान्तदिण्डिमः ॥ ६६ ॥

*Na jīvabrahmaṇōrbhēdaḥ piṇḍabrahmāṇḍabhēdataḥ,  
Vyaṣṭēssamaṣṭērēkatvāt iti vēdāntaḍiṇḍimaha. 66*

There can be no difference between the individual and Brahman because of the difference between the individual and the universal bodies, because of both of them are one and the same...thus proclaims Vedanta. [ Verse 66]

- Bheda from Nama / Rupa Drishti... not worth counting.
- Because Nama / Rupa Mithya.

Jivatma - Pindanda	Brahmanda
<ul style="list-style-type: none"><li>- Mini Cosmos</li><li>- Consciousness within individual body</li><li>- Atma inside body called 'Jivatma'</li></ul>	<ul style="list-style-type: none"><li>- Macro universe</li><li>- Atma outside called 'Paramatma'</li><li>- Consciousness within Universe</li></ul>

## Is there difference in Atma?

- Sadashiva Brahmendra - Song - Pindanda /Brahmananda } Tattwa Bodha also
- All inside / outside within one Atma.
- No difference between Jivatma / Paramatma - Because 'Consciousness' can't be divided like space - Between walls - water can be divided - Small / large pool.

## Where wall is - space is

- Can divide water... Khandam division.

Akhandam – Divisionless	No 2 Portions
<ul style="list-style-type: none"> <li>- Therefore body can't divide Consciousness</li> <li>- Wall can't Divide Space</li> </ul>	<ul style="list-style-type: none"> <li>- No Small / Big Consciousness</li> </ul>

- Remove con - Fusion



of Jivatma / Paramatma Ghatakasha / Mahakasha - one

**Therefore no relationship possible between Jivatma / Paramatma...**

- Not Visishta Advaita because relationship requires 2... Then Dasoham.
- Remove da - Soham - Right.

**Verse 67 : Important Sloka :**

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ।  
जीवन्मुक्तस्तु तद्विद्वान् इति वेदान्तदिण्डिमः ॥ ६७

*Brahma satyam jaganmithyā jīvō brahmaiva nāparaḥ,  
Jīvanmuktastu tadvidvān iti vēdāntaḍiṇḍimāḥ. 67*

Brahman alone is real, whereas the world is unreal. The one who knows that is indeed liberated even while living proclaims Vedanta. [ Verse 67]

**1<sup>st</sup> line :**

- Brahman Jnana Valli Mala by Shankara.
- Brahman Satyam → Means unconditional reality!
- Jagan - Mithya - Conditional reality.

- Each world - Jagrat / Svapna / Sushupti
  - Prapancha -5 Elements / 5 Butas exist with condition only in that Avastha
- Each world real only in respective Avastha.

### **How you prove?**

- Thirst in Jagrat - Require Jagrat water not dream water.
- In Svapna - Jagrat water on tank useless
- Svapna water alone quenches thirst.

### **Dream thirst - is it real?**

#### **conditional reality - Condition :**

- In dream Avastha, External world - conditional reality.

### **Atma :**

- Real in all Avasthas.

### **Dakshinamurthy Stotram :**

- Jagrat / Svapna Sphutatasā - Sambivate - Lends reality to respective Jagrat / Svapna / Prapancha...
- Atma is unconditionally real
- Brahman Satyam - Jagan Mithya

### **2<sup>nd</sup> Step :**

- Learn to claim that Satyam - Then only can come to Binary format.

- Crucial development in spiritual life.
- Brahman is real, is only scholarship, no personal benefit.

### **Get Pada Puja :**

### **What Benefit :**

- In shifting format from Jiva Bava to Atma Bava.
- Jiva is Brahman and nothing else.
- One who knows this, is Jeevan Mukta.
- Crutch = God = Retaining Jeeva Bava = want to continue  $\Delta$  format and hold to crutch called God.
- Videha Mukti Presupposes Jeevan Mukti...
- Binary format / Not using crutch / Lean on myself - My own Svarupa – Nature – Psychological.
- Self dependence = Independence = Moksha.

## Lecture 18

- Brahman Satyam - Jagan Mithya - Jeevaha Braheiva Aham, I
- 3 Equally important if one vague, other 2 Vague.
- 3 components interconnected - Conviction of all.
- 3 important - How can one become Vidwan - Through Sravanam / Mananam / Nididhyasanam - Sadhana Chatushtaya Sampatti.



Karma Yoga / Upasana Yoga / Ashtanga Yoga / Dharma Shastra.

- Vidwan = Jeevan Mukta / Free here and understands I am Nitya, not associated with body at any time.
- Asangoham - No Deha Abhimana now - In Binary in format, Nitya Videhaha.

### Verse 68 :

अनामरूपं सकलं सन्मयं चिन्मयं परम्।  
कुतो भेदः कुतो बंध इति वेदान्तदिण्डिमः ॥६८॥

*Anāmarūpaṁ sakalaṁ sanmayaṁ cinmayaṁ param,  
Kutō bhēdaḥ kutō bandha iti vēdāntaḍiṇḍimaḥ. 68*

Everything is the supreme reality, which is beyond names and forms. That reality is the Crystallised existence-consciousness. 'where is the division? where is the bondage?', demands Vedanta.[ Verse 68]

- Everything Sarva Mayam = Sat Rupa Chinmaya... chit Rupa.
- Priyam - Ananda Rupa.
- Sarvam Brahma Mayam Jagat Associated with Nama Rupa.

### **Jr Student :**

- Before Srishti - Exist without Nama Rupa.
- At Srishti - Namarupa arrives
- At Pralayam - Namarupa resolves, Now Brahman with Namarupa.

### **Senior student :**

- Nama Rupa manifestation caused by Maya / Avidya Maya Karyam = Mithya.
- In dream what is projected is Mithya.
- Can't count dream money in Jagrat( Nidra Karyam)
- Maya Karyam = Jagrat - Experienced / Non existent / Tangible / Useful like dream money.

### **Jnani :**

- Respects wall / ceiling, will not count, Nama / Rupa.

### **Vision :**

- Nama Rupa Rahita...

### **Mandukya Upanishad :**

- Ajam / Anidram / Asvapnave / Anamava / Arupakara Brahma.

### **Brahman :**

- Without Nama / Rupa All the time.
- Negates functionality of Namarupa but not experience of Namarupa.
- Accepts experience but not fact - Blue sky / Blue ceiling.

## Touch blue sky - it recedes :

- No blue ocean water - Appears blue
- Experience of Dvaitam is there.
- Advaitam - In spite of Dvaita Anubavaha  
- Not absence of Dvaita Anubava.

## Katho Upanishad :

मनसैवेदमाप्तव्यन्नेह नानास्ति किञ्चन ।  
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

manasaivedamāptavyanneha nānāsti kiñcana |  
mr̥tyoḥ sa mr̥tyuṃ gacchati ya iha nāneva paśyati || 11 ||

By Mind alone could this (Brahman) be obtained (Realised); then there is no difference here at all. He, who sees any difference here, goes from death to death. [2 – 4 - 11]

- Plurality... not there in 3 periods of time.
- Where there is Bheda - there is inferior / Superior
- Vyavahara - Dvaitam
- Jnanam - Advaitam
- When there is Bheda Darshanam - There will be Bandaha.
- When abolished - No Bandaha / No Bondage.

## Verse 69 :

न तत्त्वात्कथ्यते लोको नामाद्यैर्व्यभिचारतः ।  
वटुर्जरठ इत्याद्यैरिति वेदान्तडिण्डिमः ॥ ६९ ॥

*Na tattvāt kathyatē lōkō nāmādyairvyabhicāraṭaḥ,  
Vaṭurjaraṭha ityādyairiti vēdāntaḍiṇḍimaḥ. 69*

The individual is addressed by such ever changing appellations as the young, old etc. In doing so, declares Vedanta, the people are not addressing the real nature of the person. [ Verse 69 ]



## Why Nama Rupa is Mithya?

- Drishyatvam / Sagunatvam / Bautikatvam / Savikaratvam / Agama Pahitvam.

### Mandukya Upanishad :

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ।  
वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥ ६ ॥

ādāvante ca yannāsti vartamāne'pi tattathā |  
vitathaiḥ sadrśāḥ santo'vitathā iva lakṣitāḥ || 6 ||

That which is non-existent in the beginning and in the end, is necessarily so even in the present(I.e., In the Middle).  
Those (objects) are like illusions which are seen and yet they are regarded as though real.[ II – K – 6]

- Doesn't exist in beginning / End.
- Nama Rupa Mithya because Vyabicharaha - Agama Pahitvat...

### Brihadaranyaka Upanishad :

त्रयं वा इदम्—नाम रूपं कर्म; तेषां नाम्नां वागित्येतदेषामुक्तम्, अतो  
हि सर्वाणि नामान्य् उत्तिष्ठन्ति । एतदेषां साम, एतद्धि सर्वैर्नामभिः  
समम्; एतदेषां ब्रह्म, एतद्धि सर्वाणि नामानि बिभर्ति ॥ १ ॥

trayaṃ vā idam—nāma rūpaṃ karma; teṣāṃ nāmnāṃ  
vāgityetadeṣāmuktham, ato hi sarvāṇi nāmāny uttiṣṭhanti |  
etadeṣāṃ sāma, etaddhi sarvairnāmabhiḥ samam; etadeṣāṃ  
brahma, etaddhi sarvāṇi nāmāni bibharti || 1 ||

This (universe) indeed consists of three things: name, form and action. Of those names, speech (sound in general) is the Uktha (source), for all names spring from it. It is their Sāman (common feature), for it is common to all names. It is their Brahman (self), for it sustains all names. [ 1 – 6 - 1]

- World made of Nama / Rupa / Karma...



Trayam Va Idam Nama Rupa Karma...

- World = Any product = Name form / Function or utility.

## **Lump of gold = No function :**

- For utility - Give shape - chain / Bangle / Ear ring - Different shapes.
- w.r.t. Shape, give new name.
- Utility of chain / Bangle / Ear ring = Functions different.
- Loka = Universe = Name / Form / Functions no satyam.
- Individual = Brahmachari / Vanaprastha your agile energetic karma Bheda.

## **Supporter becomes supported :**

- Person neither Brahmachari or Vridha, Therefore Nama / Rupa – Mithya.
- Existence / Chaitanyam same in Grihastha / Vanaprastha... Satchit same but smile doesn't come from joke.
- Satchit - Changeless

3 Types of Ananda - Changing reflecting Vritti / Experiential Ananda

Priya

Moda

Pramoda

**Atma Ananda**

- No fluctuation
- Sayesha Ananda Ekatva - Uniform

**Pratibimba Ananda**

- Fluctuates

## Verse 70 :

नामरूपात्मकं विश्वमिन्द्रजालं विदुर्बुधाः ।  
अनामत्वादयुक्तत्वादिति वेदान्तडिण्डिमः ॥ ७० ॥

*Nāmarūpātmakaṃ viśvamindrajālaṃ vidurbudhāḥ,  
Anāmatvādayuktatvāditi vēdāntaḍiṇḍimaḥ. ॥ 70 ॥*

The wise know that this world, constituted by names and forms, is just an appearance like a show of magic. it does not deserve to be Categorised, because the name are ever-changing to such an extent that they are not names at all, declares Vedanta. [ Verse 70]

## Verse 68 / 69 / 70 - Jagan Mithya :

- Universe = Nama / Rupa = Vishvam



- Represents all attributes
- Shabda / Sparsha / Rupa / Rasa / Gandha
- World of names / forms / sound
- It is magical only - Experiencable - Not fact.
- Mithya - Indra= Parameshwara - Master of tricks.

## Jalam :

- Network in which he traps all
- Fall in his network
- Not logically possible but seen.
- Similarly there is only Brahman, Dakshinamurthy Stotram : Mayavi iva Vrajam...

## Dakshinamurthy Stotram :

बीजस्याऽन्तरिवाङ्कुरो जगदिदं प्राङ्गनिर्विकल्पं पुनः  
मायाकल्पितदेशकालकलना वैचित्र्यचित्रीकृतम् ।  
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥२॥

Bijasya-Antar-Iva-Angkuro Jagad[t]-Idam Praangga-Nirvikalpam Punah  
Maayaa-Kalpita-Desha-Kaala-Kalanaa Vaicitrya-Citrii-Krtam |  
Maayaavi-Iva Vijrmbhayaty-Api Mahaa-Yogi-Iva Yah Sve[a-I]cchayaa  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||2||

This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [ Verse 2 ]

### Message :

- Go to show for entertainment / Know - Its not fact.

### World :

- Opportunity of Entertainment / False / Mithya / not factual - Nama Rupa - Ajnana Rahitvat Brahman.

Existent	Nonexistent	Mithya
<ul style="list-style-type: none"> <li>- Can't be negated</li> <li>- Sat Na Badhyate</li> <li>- Sankhya / Yoga / Vaiseshika / Dvaitin - Don't Accept</li> </ul> <p><b>Vivekachudamani : 109 :</b></p> <ul style="list-style-type: none"> <li>- Sannapya Sannapyubhayatmika No...</li> <li>- Binnat / Abinnat Anirvachaniyam</li> </ul> <p style="text-align: center;">↓</p> <p>Not sat / Not Asat – Indrajalam</p>	<ul style="list-style-type: none"> <li>- Need not be negated</li> <li>- Asat Che Na Pratiyeta</li> <li>- Technical</li> </ul>	<ul style="list-style-type: none"> <li>- Can be negated - False</li> <li>- Veda negates Nama / Rupa Prapancha</li> <li>- World not under existent non existent but under Mithya category</li> <li>- Advaitam alone accepts 3<sup>rd</sup> unique category</li> <li>- Seemingly existent alone can be negated</li> <li>- Sat / Asat Vilakshanam</li> <li>- Rope snake / Mirage water dream</li> </ul>

### Vivekachudamani :

सन्नाप्यसन्नाप्युभयात्मिका नो  
भिन्नाप्यभिन्नाप्युभयात्मिका नो ।  
साङ्गाप्यनङ्गा ह्युभयात्मिका नो  
महाद्भुतानिर्वचनीयरूपा ॥ १०९ ॥

sannāpyasannāpyubhayātmikā no  
bhinnāpyabhinnāpyubhayātmikā no ।  
sāṅgāpyanaṅgā hyubhayātmikā no  
mahādbhutānirvacanīyarūpā ॥ 109 ॥

It (Maya), is neither existent nor non-existent, nor both; neither same nor different nor both; neither made up of parts nor Partless nor both. Most wonderful it is and beyond description in words.[ Verse 109]

## Verse 71 : important :

अभेददर्शनं मोक्षस्संसारो भेददर्शनः ।  
सर्ववेदान्तसिद्धान्त इति वेदान्तडिण्डिमः । ७१ ।

*Abēdadarśanam mōkṣassamsārō bhēdadarśanaḥ,  
Sarvavēdāntasiddhānta iti vēdāntaḍiṇḍimāḥ. 71*

The vision of non difference liberates the person, whereas taking the division to be correct pushes the person into the life of becoming. This is the established truth of the concluding portion of all Vedas, declares Vedanta. [ Verse 71]

### Vision of Abheda Darshanam / Non different

- Moksha
- 3<sup>rd</sup> eye of wisdom
- Jnana Chakshu
- Tilakam – Represents 3<sup>rd</sup> eye
- Got by Shastra Vichara not applying Tilakam
- Every thief has Abheda Svapna Darshana
- Sarva Butastham, Atmani Eva Chatmatni
- See Nondual in and through Bheda is Moksha /  
Not only in Samadhi (Will come back) in and  
through Bheda Vyavahara
- See Advaitam with open eyes
- One seeing / knowing principle
- Seeing plurality not real
- Jnani / Ajnani (Seeing plurality as Satyam is  
Samsara)
- Sarva Vedanta Siddhanta – Bottom line of all =  
Abheda Brahman satyam / Jagan Mithya Aham  
Bava

### Vision of Bheda Darshanam / difference

- Bandaha
- Samsara
- Eye destined to see only difference
- if they see one – Cataract
- Yoga - Close eyes for Abheda Darshana
- Bheda Satyatva Darshanam = Samsara
- Pratyaksha Chakshu  
↓  
Designed to see only Bheda through sense  
organ
- It self not cause of Samsara otherwise all  
Jnani - Samsari
- Darshanam - Not harmful
- Taking perceived difference as absolute reality  
is Samsara

## Write notes on all : Upanishad : Abheda - Vakyam :

- Brahman Lakshanam.

Mundak Upanishad	Mandukya Upanishad	Katho Upanishad
Etad Agreha / Agothram / Avarnam	Nantap - Pragya	Ashabdam

### For Teacher :

- Memory important student and what he taught in last class.
- Remember Aham Brahma Asi

## Lecture 19

### Verse 71 :

अभेददर्शनं मोक्षस्संसारो भेददर्शनः ।  
सर्ववेदान्तसिद्धान्त इति वेदान्तडिण्डिमः । ७१ ।

*Abēdadarśanam mōkṣassaṃsārō bhēdadarśanaḥ,  
Sarvavēdāntasiddhānta iti vēdāntaḍiṇḍimaḥ. 71*

The vision of non difference liberates the person, whereas taking the division to be correct pushes the person into the life of becoming. This is the established truth of the concluding portion of all Vedas, declares Vedanta. [ Verse 71]

### Advaitam :

- Atma as reality / Satyam Darshanam not with Pratyaksha / Chakshu.
- Conclusion is problem - Bheda = truth.
- This mistake caused by Avidya / Maya.

### Aim of Vedanta :

- Retain perception of Bheda - Vedanta gives additional wisdom.
- Perceived Dvaita is Mithya... is wisdom!
- Mithyatva Jnanam given only by Vedanta.
- Shastra Pramanam / 3<sup>rd</sup> eye - See and handle plurality / Understand it as Mithya.
- With 3<sup>rd</sup> eye / Shastra Chakshu, i am Paramartikam. Perceive world with 3<sup>rd</sup> Chakshu.
- Live in Vyavaharikam with Paramartika Drishti.
- Live in same world / Eat same food / wear same dress / with Shastra Chakshu – teaching is.
- Aham satyam Nama / Rupam is Mithya.



- One who does not understand that is at Vyavaharika level.
- Both Vyavaharika and Paramartika levels in same world - Not in 2 separate worlds.
- Depends on Drishti / understanding Shastra blessing Buddhi important.
- Pashyam / Shrinvan... Neiva Kinchit Karo Mi... Awareness, if its there it is Paramartikam only.
- Shastra Pramana Tritiya Chakshu is Abheda Darshanam = Moksha.
- Taking duality as reality is Bandaha - Bheda Darshanam.

### Verse 72 :

न मताभिनिवेशित्वात्र भाषाऽऽवेशमात्रतः ।  
मुक्तिर्विनाऽऽत्मविज्ञानादिति वेदान्तडिण्डिमः । ७२ ।

*Na matābhinivēśitvānna bhāṣā''vēśamātrataḥ,  
Muktirvinā''tmavijñānāditi vēdāntaḍiṇḍimāḥ. 72*

One cannot gain liberation by religious or linguistic fanaticism. Vedanta declares that liberation cannot be gained without knowledge of the self. [ Verse 72]

- System of worship dress / Hair / Not important.
- Focussing on Shastras perspective is being wise / Intelligent.

#### System of worship

Vaishnava

Shiva

Shakta

Souram

- Pujas different, Tilakam different, Namaskaram and words different, Ishta Devatas different.
- Transcend all forms - External changes not important.

## Abinivesha :

- Fanatic adherence / Attachment to mode of worship / Puja / words / language / Dress - no Moksha.
- Use all Sampradaya for Chitta Shudhi
- Use all Pujas to purify mind.
  - House - Ashrama
  - Spiritual snobbery - is Jnanam
  - Food - Biksha

## Vivekachudamani :

- Veena Vadana... Repeating Aham Brahmasmi... No Mukti.
- Right perspective - Aham - I am / was / Ever will be free.
  - Everything other than me is Nama - Rupa - ( Shabda / Sparsha etc)



Idam capable of Binding me

## Verse 73 :

न काम्यप्रतिषिद्धाभिः क्रियाभिर्मोक्षवासना ।  
ईश्वरानुग्रहात्सा स्यादिति वेदान्तदिण्डिमः । ७३ ।

*Na kām्यapratishiddhābhiḥ kriyābhir mōkṣavāsanā,  
Īśvarānugrahāt sā syāditi vēdāntaḍiṇḍimahaḥ. 73*

Liberation cannot be gained by performing actions inspired by desire or by avoiding the prohibited ones. It can be gained by the grace of lord, declares proclaims. [ Verse 73]

- Ichha for Moksha / Moksha Vasana - Rare as top priority – Desire for liberation requires Ishvara Anugraha.

- Yama - Gave Nachiketa - One book - Don't exchange anything for it.
- Religion can't take me to Vedanta.
- Religion to give health / Reduce Family problems, Karyam, Prayaschitta karmas.

### How to get Lord's grace ?

- I am pleased by Nitya / Naimitta karma = Nishkama karma = Panchamaha Yagya.

### Yagna Rupa karma – Gita :

येषां बन्तगतं पापं जनानां पुण्यकर्मणाम् ।  
ते द्वंद्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ ७-२८ ॥

But, those men of virtuous deeds whose sins have come to an end, who are freed from the delusion of the pairs of opposites and steadfast in vows, worship me. [ Chapter 7 - Verse 28]

### Verse 74 :

अविज्ञाते जन्म नष्टं विज्ञाते जन्म सार्थकम् ।  
ज्ञातुरात्मा न दूरे स्यादिति वेदान्तडिण्डिमः । ७४ ।

*Avijñātē janma naṣṭam vijñātē janma sārthakam,  
Jñāturātmā na dūrē syāditi vēdāntaḍiṇḍimah. 74*

if one does not know Atman in one's life time, his life is wasted. On the other hand, human life is fulfilled if one knows Atman in one's life time. Vedanta declares that Atman is not far away from the knower (different from knower). [ Verse 74]

- When Brahman not known - life utilised for Acquiring and Wasted.

### Keno Upanishad :

- Exalted - Mahatra Vainashasti.
- Increasing standard in society – Holidays 1 hours / car... don't be carried away.
- This knowledge important - Nature of Pramata is Sakshi - Knower.

Pramata	Sakshi
<ul style="list-style-type: none"> <li>- When I claim myself and include mind and then I am called Pramata</li> <li>- Know “Prapancha” World</li> </ul>	<ul style="list-style-type: none"> <li>- I am knower and knower of mind</li> <li>- Mind is known object I am Sakshi... I say I am Brahman</li> <li>- Mind pushed to world of object by understanding by using logic, mind also is object of knowledge because I am aware of conditions of the mind</li> </ul>

- When I say I am Awarer of the mind, I am called Sakshi - Important definition.
- Pramata’s nature I have arrived at.
- This Sakshi is blessed and Brahman is essence of Pramata the knower and therefore it is not away...

**Like :**

- Wave searching for water, Ornament searching for gold  
Jeeva Dhonde Brahman Ko, Clothes searching for threads
- Because essence of ornament is gold

Wave is water

Cloth is thread

Jeeva is Brahman

## Verse 75 : Discovering Brahman is easy :

दशमस्य परिज्ञाने नायासोऽस्ति यथा तथा ।  
स्वस्य ब्रह्मात्मविज्ञान इति वेदान्तडिण्डिमः । ७५ ।

*Daśamasya parijñānē nāyāsō'sti yathā tathā,  
Svasya brahmātmavijñāna iti vēdāntaḍiṇḍimāḥ. 75*

There is no exertion in knowing that the tenth person is indeed safe. in the same way, there is no exertion involved in knowing one's own true nature as Brahman, declares Vedanta.[ Verse 75]

### I am the 10<sup>th</sup> man :

- didn't can't himself, Turn extrovert mind into introvert mind.
- Turn to myself - Must know this secret!!
- With same extrovert mind / orientation, look around to count the 10<sup>th</sup> man.

### 9 - Orientation - counted outside :

- Throughout life look for new objects in search of peace / security / Happiness.

### Vedanta : Brahman will give all 3 :

- Just as 10th man looking outward for 10<sup>th</sup> man, We are looking for someone / Bhagavan to give us 3.
- Breaking orientation is tough.
- In 'Mind' - look for Brahman other than oneself, Look inward - Close is 10<sup>th</sup> man discovery.
- I am 10<sup>th</sup> man - Effortless / Easy if you change orientation.
- Learn to claim Aham, Brahma Asmi, claiming alone is knowing!!
- In the intimate knowledge of 10<sup>th</sup> Man - Aayasa = effort, Ananyasa - Effortless.

## Gita : Brahman Jnanam Easy :

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।  
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ ९-२ ॥

This royal science, royal secret, the supreme purifier, realisable by direct intuitive knowledge, according to the dharma, is very easy to perform and imperishable.  
[ Chapter 9 - Verse 2]

### What to know is the block in Vedanta - 10<sup>th</sup> Man block :

- Looking outside - Extroverted for 10<sup>th</sup> man also is the block.

### Brahman :

- Want to directly experience or in the Samadhi, We expect Brahman experience... will never come.
- You are Brahman - How is it one going to come looking for Brahman Anubava - Drop big block.
- I Experienter no to be experienced in time.
- Brahman Jnanam = swallowing banana, peeled by someone.

### Verse 76 : Beautiful Sloka :

उपेक्ष्यौपाधिकान् दोषान् गृह्यन्ते विषया यथा ।  
उपेक्ष्य दृश्यं यद्ब्रह्म इति वेदान्तडिण्डिमः ॥

*Upēkṣyaupādhikān dōṣān gr̥hyantē viṣayā yathā,  
Upēkṣya dr̥śyaṃ yad brahma iti vēdāntaḍiṇḍimaha. 76*

in appreciating materials like sugar, we ignore the shape in which it is obtained. in the same way, declares Vedanta, one has to appreciate the underlying Brahman beyond what is seen on the surface. [ Verse 76]

### What objects you want to Acquire and use :

- Don't use objects directly - Metals / vegetables / water - Cleaned / Purified.

- Use after incidental process.

### **Brahman available to you :**

- Moksha shop = Entire world.
- Wash off - Incidental impurity = Nama / Rupa, wash dirt and enjoy Brahman.
- Wash with Viveka water and Remove Nama Rupa.

### **How to differentiate Nama / Rupa and Brahman?**

- Whatever is variable is Nama / Rupa... Non variable is Brahman - Colour / form / Smell / Touch... changes
- Changeless = Satchit Ananda.
- Worldly objects - New clothes... washed Chocolate - Remove wrapper...
- Brahman - Chocolate covered with incidental deficiencies - Caused by Nama / Rupa.. Upadhi.
- Worst Dosha = Anityatva - Fleeting nature belongs to Namarupa.
- Sat - 'Existence' - always there.
- Fundamental Dosha = Anityatya, Dosha Dukha  
Mishritatva, Atrupti Karatva.
- Remove dirt while using worldly objects.
- Similarly remove Nama / Rupa - Asti, Bhati, Priyam revealed, Drishya Upekshya... in every object Brahman is there, Therefore don't throw object.

- Remove Nama / Rupa, Sarvam Brahman Mayam Jagat, Grasp Brahman as myself.
- Whatever object you see, there is reality... Vishaya Grahini

### Verse 77 : Jnani is Brahman Grahini :

सुखमल्पं बहुक्लेशो विषयग्राहिणां नृणाम् ।  
अनन्तं ब्रह्मनिष्ठानामिति वेदान्तदिण्डिमः । ७७ ।

*Sukhamalpam bahuklēśō viṣayagrāhiṇām nṛṇām,  
Anantaṁ brahmaniṣṭhānāmiti vēdāntaḍiṇḍimāḥ. 77*

People who seek pleasures get a little Joy and a lot of pain. on the other hand, declares Vedanta, those who abide in Brahman gain infinite happiness. [ Verse 77]

### Vishaya Grahini :

- Gets Alpa Sukham holds on to Namarupa, enjoy sense pleasure.
- Pleasure part = Brahman - It is Brahman's Ananda.

### Atma Ananda :

- Don't hate pleasure
- My own Ananda, while enjoying commit mistake.
- Get attached to sense objects also, thinking that object will give pleasure.
- When I get attached to person that he gives me joy, then I am holding on to perishable Nama / Rupa, which is a problem.
- Enjoy - **आनन्द** - Joy  
My - Own Joy
- When objects go away I am not shattered.



## Lecture 20

### Verse 77 :

सुखमल्पं बहुक्लोशो विषयग्राहिणां नृणाम् ।  
अनन्तं ब्रह्मनिष्ठानामिति वेदान्तडिण्डिमः । ७७ ।

*Sukhamalpam bahuklēśō viṣayagrāhiṇām nṛṇām,  
Anantaṁ brahmaniṣṭhānāmiti vēdāntaḍiṇḍimaha. 77*

People who seek pleasures get a little Joy and a lot of pain. on the other hand, declares Vedanta, those who abide in Brahman gain infinite happiness. [ Verse 77]

### Katho Upanishad :

श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ संपरीत्य विविनक्ति धीरः ।  
श्रेयो हि धीरोऽभिप्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद्वृणीते ॥ २ ॥

*śreyaśca preyaśca manuṣyametaṣtau samparītya vivinakti dhīraḥ |  
śreyo hi dhīro'bhīpreyaśo vṛṇīte preyo mando yogakṣemādvṛṇīte || 2 ||*

Both the good and the pleasant approach the mortal man; the wise man examines them thoroughly and discriminates between the two; the wise man prefers the good to the pleasant, but the ignorant man chooses the pleasant for the sake of this body through avarice and attachment (for getting and keeping). [ 1 – 2 – 2 ]

### Human beings can vote for 2 goals :

#### Preyashcha :

- Anatma - Majority - Mandah - intellect sluggish

#### Sreyashcha :

- Atma – Dheeraha....

### Why vote for Sreyas?

- Using / Grasping worldly objects including Svarga and Brahma Loka = Vishaya. Any Drishya Vastu.

## Problem: Administration of Vishayas...

Gita :

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।  
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ १५-६ ॥

Neither does the sun shine there, nor the moon, nor fire; to which having gone they return not; that is my supreme abode. [ Chapter 15 - Verse 6]

- Gone is gone...
- New course - Child wants marriage... gets some joy... Not long lasting Sukham / Alpam / Bahu Klesham.
- Intelligent - Sreyas seekers, Practice Karma Yoga, Upasana Yoga, Sadhana Chatushtaya Sampatti, Sravanam, Mananam, Nididhyasanam.
- Infinite Ananda = Phalam - Few years struggle for immortality.
- Ananda - Infinite - Not experienced pleasure, Any experiential pleasure has beginning and end.
- Infinite Ananda is my Svarupam which is myself.
- Not in form of object but my Svarupam!
- Non experiential infinite Ananda is gained through knowledge that is myself.
- Compared to infinite Ananda - All efforts of karma Yoga - etc is Alpam.

Katho Upanishad :

यस्य ब्रह्म च कशत्रं च उभे भवत ओदनः ।  
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५ ॥

yasya brahma ca kśatram ca ubhe bhavata odanaḥ |  
mrityuryasyopasecanam ka itthā veda yatra saḥ || 25 ||

To whom the Brahmana and the Kshatriya classes are (As it were) but cooked rice and death itself is a condiment (curry or pickle), how can one thus know where that Atman is ! ( Thus ends the second Valli of the first chapter) The supreme reality, which is the self, sought by the seekers is the presiding factor that makes possible the worlds of names and forms to exist and function. [ 1 - 2 - 25 ]

### **Yama : Offers made :**

- Checks if Nachiketa's request is deliberate or casual request.

### **Brahma Loka - Alpam for Nachiketa - Very important realisation!!**

- Gifts wonderful... keep with you says Nachiketa to Dharma Raja... why go for petty Lokas - "Anityam"

### **Verse 78 : Family life glorified / Criticised :**

धनैर्वा धनदैः पुत्रैर्दारागारसहोदरैः ।  
ध्रुवं प्राणहरैर्दुःखमिति वेदान्तडिण्डिमः । ७८ ।

*Dhanairvā dhanadaiḥ putrairdārāgārasahōdaraiḥ,  
Dhruvaṁ prāṇaharairduḥkhamiti vēdāntaḍiṇḍimaha.78*

Wealth alone with the means to gain it, sons, wife, brothers and sisters or a house, all of them, drain the vitality of a person and cause him only sorrow, declares Vedanta.[ Verse 78]

### **Grihasta :**

- Is means for Karma Yoga and Sadhana Chatushtaya Sampatti and Chitta Shudhi and Pancha Mahayagya (Resources available)
- Not an end in itself.
- Don't die remembering family!!

### **Vanaprastha and Sanyasi :**

- Designed to remember Ishvara as Saguna Upasana or Nirguna form as myself.

## Gita :

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम्।  
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ८.५ ॥

And whosoever, leaving the body, goes forth remembering Me alone, at the time of his death, he attains My being; there is no doubt about this. [ Chapter 8 – Verse 5]

- If family remembered permanently - Shastra criticises.
- Required for living - Yoga and Kshema - Involves pain.
- Wealth - Mobile / immobile - Pain...
  - Give stress / strain / drains energy.
  - Use optimally - Transcend mentally.

## Chapter 13 :

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।  
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ १३-१० ॥

Non-attachment; Non-identification of self with son, wife, home and the rest; and constant even-mindedness on the attainment of the desirable and the undesirable. ..[ Chapter 13 - Verse 10]

- Gradually develop detachment - Do duty.

## Gita :

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्।  
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३.३५ ॥

Better is one's own duty, though devoid of merit, than the duty of another well discharged. Better is death in one's own duty; the duty of another is fraught with fear ( is productive of positive danger ). [ Chapter 3 - Verse 35]

- Go with family but dont travel with 100 mentally → Dhyana takes place!

## Drop them from your head.

- Kutumba Vichara - Morning to evening, transcend family - Change mind set.
- Pratasmarami... introspect and see whether my life like this - Predominately or Ahamkara / Mamakara thoughts dominant?

## Important :

- Watching mind - when you get up and sleeping - what is predominant thought of the day?

## Gita :

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च।  
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयः ॥ ८.७ ॥

Therefore, at all times, remember Me and fight, with mind and intellect fixed (or absorbed) in Me; you shall doubtless, come to Me alone. [ Chapter 8 – Verse 7 ]

## Bodhyaste Paras Param :

- Predominately think / dwell or Vedantic, teaching not go out of your mind.
- Fighting = Svadharma Anushtanam.

## Do what you have to do :

- Not allow it to continue as a hangover, death not far off... do it now.

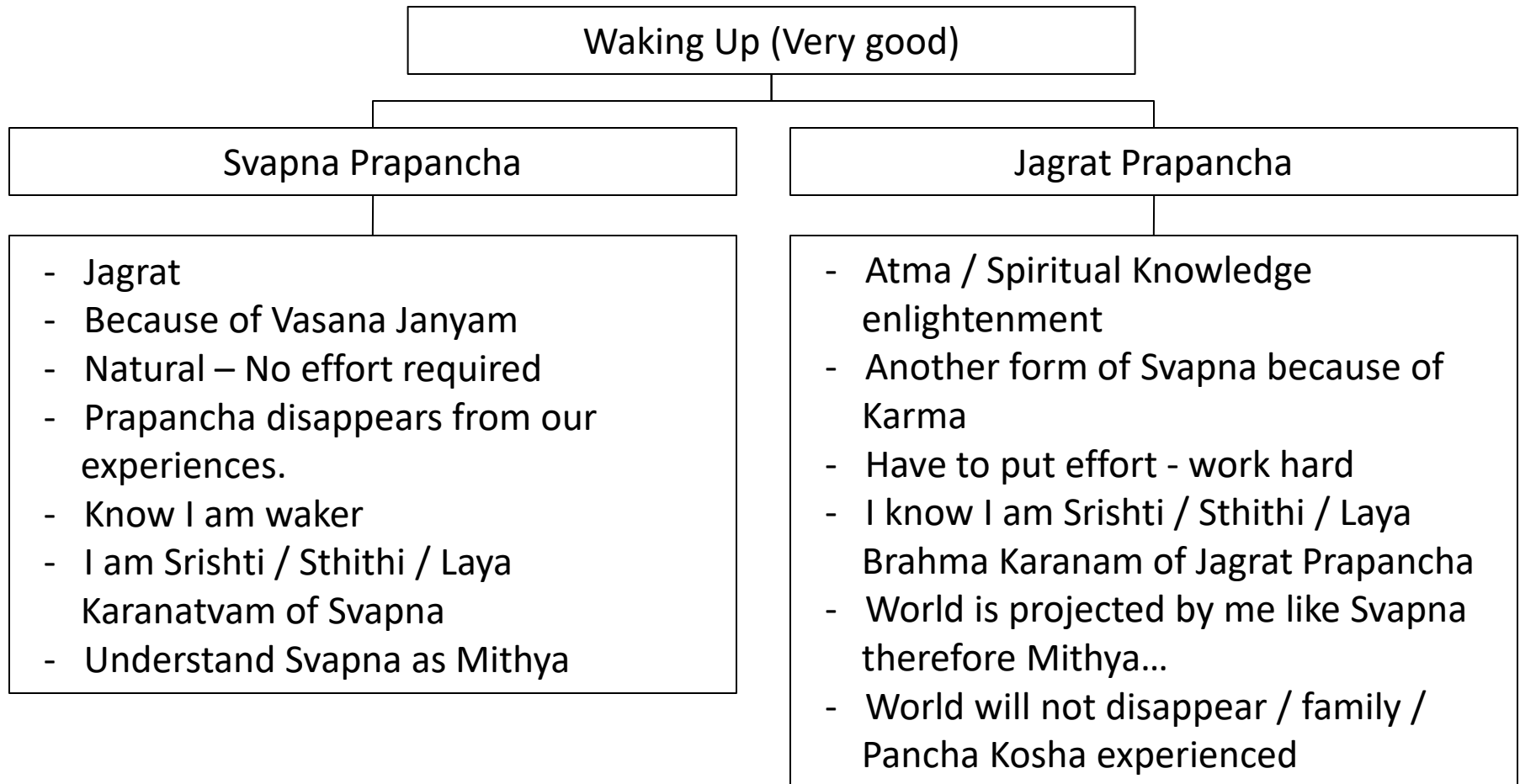
## Verse 79 :

सुप्तेरुत्थाय सुप्त्यन्तं ब्रह्मैकं प्रविचिन्त्यताम्।  
नातिदूरे नृणां मृत्युरिति वेदान्तडिण्डिमः । ७९ ।

*Suptērutthāya suptyantaṁ brahmaikampravacintyātām,  
Nātidūrē nṛṇāṁ mṛtyuriti vēdāntaḍiṇḍimaḥ. 79*

The seeker should incessantly contemplate upon Brahman from the time of waking up till he goes to bed. for, to the humans, death is not in the distant future, declares Vedanta. [ Verse 79]

- Experience world till Prarabda is exhausted.
- This is different between Swapna and Jagrat Prapancha.



- Live with them remembering their nature.
- Living - without remembering is Ajnani.

## Teaching. : Gita :

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः।  
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ ३.२७ ॥

All actions are performed, in all cases, merely by the qualities in nature (Gunas). He, whose mind is deluded by egoism, thinks 'I am the doer'. [ Chapter 3 - Verse 27 ]

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः।  
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३.२८ ॥

Oh Arjuna! But the knower of the truth of Gunas and their functions remains detached with the understanding that the sense organs function among the sense-objects. [ Chapter 3 - Verse 28 ]

- W.r.t - worldly activity - Same Jnani - Remember truth of Vedanta teaching.
- Maya = Mithya = Vaitatyam of Mandukya, Mithya of Jagrat Prapancha...—

### 5 Koshas are Mithya category :

- Seeing mind as Mithya toughest in Vedanta.

### Mandukya Upanishad :

- Samadhi Abyasa Rupa - 'Mind' / 'Nididhyasanam' is prescribed for those.
- Who are not able to see Mano Mithyatvam...
- If you see Mano Mithyatvam, Vedanta 'Mind' - Not necessary!!
- Richness status fake, if currency fake.
- Status based on Mithya, is also Mithya.
- I am not even Sakshi... can I claim I am Consciousness.

### Keno Bashyam :

- Word 'Consciousness' in relation to Jadam / Achetana.
- 'Existence' - word can be conceived w.r.t temporary / False - Non existent world.

**Therefore no word can be given to ‘consciousness’**

**Dakshinamurthy Stotram :**

मौनव्याख्या प्रकटित परब्रह्मतत्त्वं युवानं  
वर्षिष्ठांते वसद् ऋषिगणैः आवृतं ब्रह्मनिष्ठैः ।  
आचार्येन्द्रं करकलित चिन्मुद्रमानंदमूर्तिं  
स्वात्मारामं मुदितवदनं दक्षिणामूर्तिमीडे ॥१॥

Mauna-Vyaakhyaa Prakattita Para-Brahma-Tattvam Yuvaanam  
Varssisstthaam-Te Vasad Rssigannaih Aavrtam Brahma-Nisstthaih |  
Aacaarye[a-I]ndram Kara-Kalita Cin-Mudram-Aananda-Muurtim  
Sva-[A]atmaaraamam Mudita-Vadanam Dakssinnaamuurti-Miidde ||1||

Whose Exposition through Profound Silence is Awakening the Knowledge of the Supreme Brahman in the Hearts of His Disciples; Who is Himself Youthful ... but is Sitting Surrounded by Old and Great Sages who are Devoted to Brahman, The Hands of the Supreme Spiritual Teacher is Forming the Cin-Mudra (gesture of the Knowledge of Brahman) and Whose Appearance is Still and Blissful, Who is Rejoicing in His Own Self which is reflected on His Blissful Face ; Salutations to Sri Dakshinamurthy. [ Verse 1 ]

- Words used for common - After common - words withdrawn - Like giving token and take back after interval.
- All words Adhyaropa... 1<sup>st</sup> And then Neti Neti - Apavada - Taken back.
- Creation subject to Adhyaropa and Apavada.

**In Mandukya Upanishad :**

- 4<sup>th</sup> Matra = Amatra = silence.

**Therefore Neti Neti :**

- Avignabya... we negate everything and what is left behind is Brahman.

**Why can't we say nothing : Technical Reason :**

- Negated is Mithya
- Non existent - Need not be negated because non existent – Asat.



- Existent - can't be negated... because it is Sat – existent.
- Whatever is negated is neither / sat / Asat - Sad and Asad Mithya unreal is alone negated.

### **Important : Law :**

- Anything negated = Mithya
- Mithya only if there is Adhishtanam(Left behind)
- Shunyam can't be Adhishtanam for Mithya.
- Satyam - Anitiyam, Advaya is left behind.
- This is the only way Turiyam can be known.

### **Only way :**

- To negate everything and Abide as Turiyam.
- In any other method (other than this method of negation) Turiyam can't be known.
- Can't use transitive verb.
- I know / Experience realise / Turiyam = Duality.



Transitive verb must have subject and object.

- Only one verb can be used to negate and abide... I am Brahman.

## Verse 80 :

पञ्चानामपि कोशानां मायाऽनर्थव्ययोचिता ।  
तत्साक्षी ब्रह्मविज्ञानमिति वेदान्तडिण्डिमः । ८० ।

*Pañcānāmapī kōśānāṃ māyā`narthavyayōcitā,  
Tatsākṣī brahmavijñānamiti vēdāntaḍiṇḍimaha. 80*

All the five sheaths are transient appearances alone. They are not real and deservingly so. But, the witness of those sheaths is Brahman. This is the true knowledge, declares Vedanta. [ Verse 80]

## When I know I am Brahman - I know fact :

- I am Atma of everyone... Because Brahman is Atma of Everyone.

## If I know I am Brahman :

- I = Brahman = Sarvatma, therefore I = Sarvatma Ahameva Param Brahman.

## Phalam :

- Sarvasya Atma Bavati, Sarvatma Bava Attained.
- How you know Brahman is Atma of everyone - Atma Esham Iti Srute

## Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति । तस्मात्तत्सर्वमभवत्;  
तद्यो यो देवानाम् प्रत्यबुभ्यत स एव तदभवत्, तथार्षिणाम्, तथा मनुष्याणाम्;  
तद्वैतत्पश्यन्नृषिर्वाग्देवः प्रतिपेदे, अहम् मनुर्भव सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद,  
अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति, तस्य ह न देवाश्चनाभूत्या ईशते,  
आत्मा होषां स भवति; अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति, न स वेद,  
यथा पशुरेवम् स देवानाम् । यथा ह वै बहवः पशवो मनुष्यम् भुञ्जुः, एवमेकैकः  
पुरुषो देवान् भुनक्ति; एकस्मिन्नेव पशवादीयमानोऽप्रियम् भवति, किं बहुषु?  
तस्मादेषाम् तन्न प्रियम् यदेतन्मनुष्याविद्युः ॥ १० ॥

brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti |  
tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata sa eva tadabhavat,  
tathārṣiṇām, tathā manuṣyāṇām; taddhaitatpaśyannrṣīrvāmadevaḥ pratipede,  
aham manurabhavaṃ sūryaśceti | tadidamapyetarhi ya evaṃ veda,  
aham brahmāsmīti, sa idaṃ sarvam bhavati,  
tasya ha na devāścanābhūtyā īśate, ātmā hyeṣām sa bhavati;  
atha yo'nyāṃ devatāmupāste, anyo'sāvanyo'hamasmīti, na sa veda,  
yathā paśurevam sa devānām | yathā ha vai bahavaḥ paśavo  
manuṣyam bhuñjyuh, evamekaikaḥ puruṣo devān bhunakti;  
ekasminneva paśāvādiyamāne'priyam bhavati, kiṃu bahuṣu?  
tasmādeṣām tanna priyam yadetanmanuṣyāvidyuh || 10 ||

This (Self) was indeed Brahman in the beginning. It knew only itself as, 'I am Brahman'. Therefore it became all. And whoever among the gods knew it also became that; and the same with sages and men the sage Vamadeva, while realising this (Self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows it as, 'I am Brahman,' becomes all this (Universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not liked by them that men should know this. [ 1 – 4 – 10 ]

**Gita :**

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।  
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ५.७ ॥

He, who is devoted to the path of action, whose mind is quite pure, who has conquered the Self, who has subdued his senses, who realises his Self as the Self in all beings, though acting, is not tainted. [ Chapter 5 – Verse 7 ]

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।  
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

Know me as knower of the field in all fields, O Bharata. Knowledge of the field as also of the knower of the field is considered by me to be my knowledge. [ Chapter 13 - Verse 3 ]

- I am Atma / Sarvam of whole creation = Rasaha.

**You are - Taittiriya Upanishad :**

यद्वै तत् सुकृतम् । रसो वै सः ।  
रस ह्येवायं लब्ध्वाऽऽनन्दी भवति ।  
को ह्येवान्यात्कः प्राण्यात् ।  
यदेष आकाश आनन्दो न स्यात् ।  
एष ह्येवाऽऽनन्दयाति ॥ २ ॥

yad-vaitatsukrtam raso vai sah,  
rasagm-hyevayam labdhvanandi bhavati,  
ko hyevanyat-kah pranyat  
yadesa akasa anando na syat,  
esa hyevanandayati ॥ 2 ॥

This which was self-made.. That is taste (joy). Having obtained this taste, man becomes blessed; for who can breathe out or breathe in, if this joy were not there in the cavity of the heart? This Brahman Itself brings us joy. [II – VII – 2]

- I am basic essence of creation.

### Verse 83 :

नवाऽऽभासा नवज्ञत्वात् नवोपाधीन्नवात्मना ।  
मिथ्या ज्ञात्वाऽवशिष्टे तु मौनं वेदान्तडिण्डिमः । ८३ ।

*Navābhāsā navajñatvāt navōpādhīn navātmānā,  
Mithyā jñātvā'vaśiṣṭe tu maunaṁ vēdantaḍiṇḍimaḥ. 83*

The above nine limiting adjuncts are mere appearances. The truth of these nine is the knower alone. The knower should Recognise these nine as unreal. Then one remains in silence as the end result of all negation, declares Vedanta. [Verse 83]

### Mahavakya :

- Breheiva Idam Agre Asit.
- Whoever knows I am Brahman can say - I am all (English all).
- I am Surya / Every living in creation.
- 'Brahma Khandika' - I Mantra - 26 lectures in Coimbatore - Bashyam - commentary "Chapter 1- 4 - 10".
- If 'Jivatma' knows 'Paramatma' - Lord as Himself / Aikyam, that Jnani will be worshipped by Devatas.
- In Karma Khanda - Jiva worships Devatas....
- Agneha Svaha... oblations to Devatas... and Devatas controlling him.
- In Karma Khanda - 'Jivatma' called Devanam Pashuhu / Ignorant / Load carrying animal - Devatas - Merratufy - Threatening more / Less rain...

### Gita :

- Devan Bavayanena... Te Devam... Samsari dependent on Devas.

## Gita :

देवान्भावयतानेन ते देवा भावयन्तु वः।  
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ३.११ ॥

With this, you do nourish the gods and may those Devas nourish you; thus nourishing one another, you shall, attain the highest good. [ Chapter 3 - Verse 11 ]

- I am one with Ishvara... now Pashupati.

Jeeva	Shivaha
Pashu	I am Chaitanya Rupaha

## Verse 84 :

परमे ब्रह्मणि स्वस्मिन् प्रविलाप्याखिलं जगत्।  
गायन्नद्वैतमात्मानमास्ते वेदान्तडिण्डिमः। ८४।

*Paramē brahmaṇi svasmin pravilāpyākhilam jagat,  
Gāyannadvaitamātmānamāstē vēdāntaḍiṇḍimaha. 84*

The seeker of self-knowledge Recognises the supreme reality Brahman as his own essential nature. He resolves the entire universe in that non-dual atman and keeps on singing its glory, declares Vedanta. [Verse 84]

## Chandogyo Upanishad :

- I am Sat Rupaha - Nature of Existence.
- Recognising 'Existence' more important than 'Consciousness' – Nature
- Consciousness - Recognisable / discussed only in living beings.

## Therefore not all pervading :

- It is located / divided - Consciousness in other living beings I can't experience.
- Experience 'Consciousness' only in my body - Inferred Consciousness - has limitation.<sup>198</sup>

- Existence can be discerned everywhere - wall / Street.
- When I know I am Existence principle
- I can claim I am all, claim I am all pervading.
- I am Sat chit Atma.
- If I am Sat Rupaha, anything other than me must be Asat, Rupaha - Means its not there Nonexistent.
- To recognise Sat is to recognise non duality, I am without 2<sup>nd</sup> entity.
- 2<sup>nd</sup> Entity other than Sat has to be Asat.

### Example :

- Space - Nondual / Second less.

### Satya Sandaha :

- One established in satyam, Sad Rupa Atma - Atma Nishta.
- He is no more bound by Samsara.
- Asat - Hatharaha - Renounce of unreal - Not bound - 66<sup>th</sup> verse – Story.
- Tapta Parasu - Holding hot iron bar.

### Verse 85 :

प्रतिलोमानुलोमाभ्यां विश्वारोपापवादयोः ।  
चिन्तने शिष्यते तत्त्वमिति वेदान्तदिण्डिमः । ८५ ।

*Pratilōmānulōmābhyāṃ viśvārōpāpavādayōḥ,  
Cintanē śiṣyatē tattvamiti vēdāntaḍiṇḍimaḥ. 85*

From atman arises the space; from space the air; from air the fire; from fire the waters; and from waters the earth. This is the nature's order. The universe is superimposed on reality in this order. This superimposition can be negated in the reverse order by (Cognitively) resolving successively earth into water, waters into fire, fire into air, air into space and finally space into Atman the irreducible remainder which is the reality, declares Vedanta. [Verse 85]

## **Chandogyo Upanishad : 7<sup>th</sup> Chapter :**

- Jivatma / Paramatma - Aikya Jnanam - one who has this knowledge is Atma-Ratihi / Atma Ananda - Title Reverses / enjoys /satisfied - Friend of himself.
- Doesn't require companionship - Life not boring!

### **Svatantra - Free person :**

- Children put Vesham of Ganapathi / Anjaneer / No negative motive - Other knowledge keeps you in Samsara.
- With Dvaita Jnanam - Miserable in life.
- Division between Bakta and Bhagavan - OK as stepping stone - Not for long - Not remain in Grade II permanently.
- Dvaita Bakti - Within Samsara = Upasaka unfortunate.
- Dvaita Jnanam - Brahman as object different than himself = Samsara.
- Dvaita Baktas = Kripanaha to be pitied.

### **Gauda :**

- Ashrama - Veda prescribes Dvaita Bakti as stepping stone.
- Not end - Appears, Recommended as end is criticised.
- Visishta Advaita - Dvaita Bakti is end  
- Goal in their system.
- Moksha - Go to Vaikunta - Bhagavan sitting.
- Nitya Suri - Grades - VIP seat.

- Watch match from last seat - Infer ball... Don't know player... tall basket ball player in front...
- Can't remember Brahman because of psychological pressure.
- Can't see Mithyatva of mind.
- Mano Nirgraha / yoga Abhyasa / Samadhi Abhyasa Important.... with too much pressure.
- Reasonable Prarabda - No pressure - No 'Nididhyasanam' Required – Sravanam and reading notes enough, revision.

### **5 Koshas - Anatma - Mithya is right status :**

- Anatma has problems in built in them, which we experience as we grow old.
- Body = Problem
- 5 Pranas - Not same - over active / under active not balanced.
- Prana / Apana / Vyana - Bypass - circulation.
- Mind - weakens as body becomes old  
- Bio-chemical changes.

### **Vijnanamaya Kosha :**

- Remembers wrong things - wrong memories come.
- Kimagunnum Sadhuman... Regrets / Guilt - Belongs to Vijnanamaya Kosha.
- Every Kosha has consequence of degeneration Mrityu / Jharaa / Vyadhi - Dukha Dosha(Gita : Chapter 13 - Verse 9)



## Gita :

इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।  
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ १३-९ ॥

Indifference to the objects of the senses and also,  
absence of egoism, perception of (or reflection upon)  
evils in birth, death, old age, sickness and pain  
[ Chapter 13 - Verse 9]

- Accept as they are - Degeneration inevitable.

Anartha	Atmata
Pain / Problem	Their Very nature

## Positive benefit Advantage :

- Without them i can't claim my glory - As Brahman.
- Brahman by itself can never claim i am Brahman.
  - Can't think - I am Brahman.
  - Can't know - I am Brahman.
- Knowing process... Only in mind.

## Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।  
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,  
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

## Katho Upanishad :

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।  
मनसस्तु परा बुद्धिर्बुद्धिरात्मा महान्परः ॥ १० ॥

Indriye-bhyah para hy-artha, arthebhyas-ca param manah,  
Manasas-tu para buddhih, buddher-atma mahan-parah ॥ 10 ॥

Beyond the senses are the sense-objects ; beyond these objects is the mind; beyond the mind is the intellect and beyond the intellect is the Great Self. [I – III – 10]

- Knowledge / Remembrance / claiming requires Anatma.

### Therefore be grateful to Anatma :

- Thank God I am Atma - Kaivalyo Upanishad :

अणोरणीयानहमेव तद्वन्महानहं विश्वमहं विचित्रम् ।  
पुरातनोऽहं पुरुषोऽहमीशो हिरण्मयोऽहं शिवरूपमस्मि ॥ २० ॥

aṇoraṇīyānāhameva tadvanmahānahaṁ viśvamahaṁ vicitram |  
purātano'haṁ puruṣo'hamīśo hiraṇmayo'haṁ śivarūpamasmi ॥ 20 ॥

I am smaller than the smallest and also am I the most vast. I am the manifold universe – amazing ; I am the Ancient One, the Purusa ; the Supreme Ruler am I, the Effulgent One, by nature ever-auspicious. [ Verse 20 ]

- All possible... if you know Mithyatva, can negate Mithya Anatma.
- Only by knowledge of Sakshi Brahman - Mithyatva of Pancha Koshas possible
- Only when Satyatva Sakshi Nischaya is there.
- Taking rope snake - false - when you discover rope which is truth...
- If missed rope - can never know as unreal.
- Unreality of snake requires reality of rope.
- Unreality of Swapna requires reality of waker.

- Unreality of Pancha Kosha waker requires reality of Sakshi / Sat chit Ananda Chaitanya Brahman.
- Maya - Anartha( Negation) possible by Atma Jnanam.

### Verse 81 :

दशमत्वपरिज्ञाने नवज्ञस्य यथा सुखम् ।  
तथा जीवस्य सम्प्राप्तिरिति वेदान्तडिण्डिमः । ८१ ।

*Daśamatvaparijñānē navajñasya yathā sukham,  
Tathā jīvasya samprāptirīti vēdāntaḍiṇḍimāḥ. 81*

The one who has known the nine persons becomes happy when he knows the tenth person. in the same way, when the individual knows his true nature, declares Vedanta, he gains infinite happiness.[ Verse 81 ]

### 10<sup>th</sup> Man story :

- Temporarily forgot fact that 10<sup>th</sup> man will not be seen in front... will search 10<sup>th</sup> - Not object to be experienced - Subject of claiming.
- Similarly Brahman never object of experience but subject of claiming, Negate every Anatma...
- 1 - 2 - 3 - Neti Neti 9 extrovert... not look out - Turn introvert...
- Conclusion - Requires - Non extroverted claiming that I am 10<sup>th</sup> .
- Negate Annamaya Kosha / Pranamaya Kosha / Vijnanamaya Kosha / Anandamaya Kosha... / world... sit in silence and don't say nothing is coming.
- If something comes it will be another object - should not look forward.
- In silent mind - claim - I - who is witness of silence - Not object but witness of silence that - I am Brahman.

- In claiming - what is benefit.
- Will not miss 10<sup>th</sup> - when missing 10<sup>th</sup> man... Imagine all types of things.
- Guru said - Don't go out - All worries are imagined.
- Trupti of Jeeva who is searching Anaadi Kala, for peace / security / Happiness - Called Brahman, claims now by " I am Brahman".

### Verse 82 :

दशमत्वपरिज्ञाने नवज्ञस्य यथा सुखम् ।  
तथा जीवस्य सम्प्राप्तिरिति वेदान्तदिण्डिमः । ८१ ।

*Daśamatvaparijñānē navajñasya yathā sukham,  
Tathā jīvasya samprāptirīti vēdāntaḍiṇḍimāḥ. 81*

The one who has known the nine persons becomes happy when he knows the tenth person. in the same way, when the individual knows his true nature, declares Vedanta, he gains infinite happiness. [ Verse 82 ]

### Conclusion :

- Orientation - 9 outside - 10<sup>th</sup> not there  
- In Svarga will look outside!
- Many try in Mind - inside and outside for sometime.
- Brahman neither / inside-outside, Brahman is you.

## Lecture 21

### Verse 81 – 82 – 83 :

- Nature of Brahma Jnanam - with help of 10<sup>th</sup> Man example.

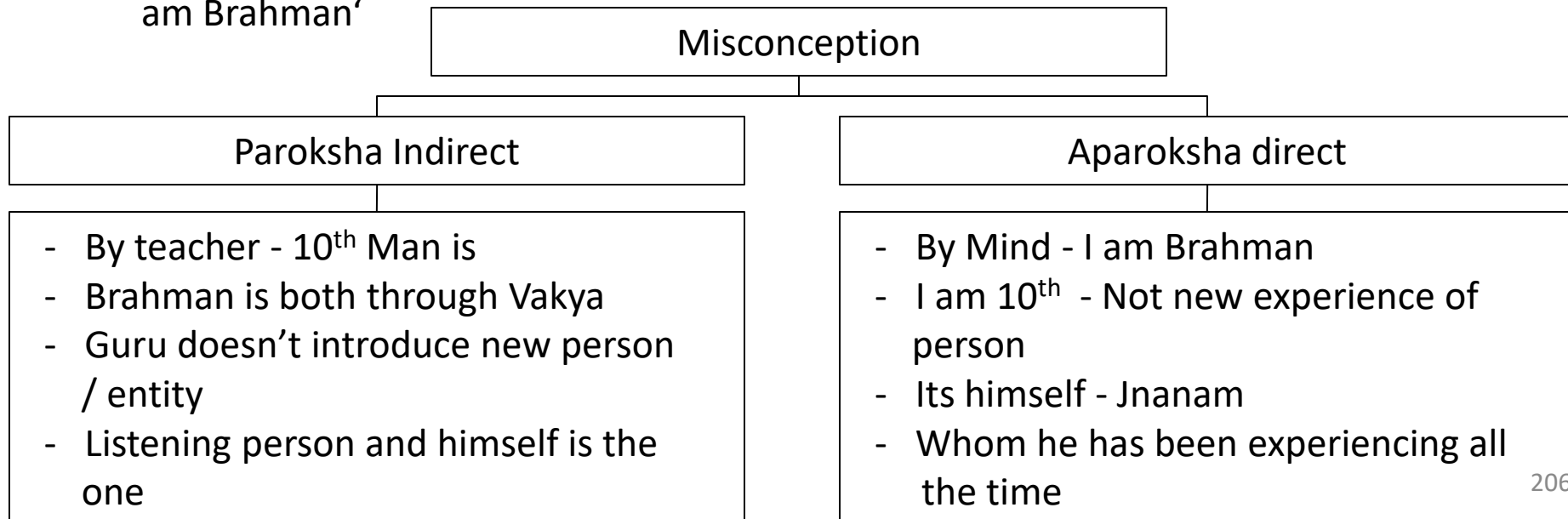
### 1<sup>st</sup> Aid from Guru : Don't worry :

Paroksha Jnanam	Aparoksha Jnanam
<ul style="list-style-type: none"><li>- Indirect</li><li>- Dashamaha Asher</li></ul>	<ul style="list-style-type: none"><li>- Direct</li><li>- You are 10<sup>th</sup> Man</li></ul>

- Bahir Mukatvam - Required for 9
  - For 10<sup>th</sup> : Bring Bahir Mukatva to himself and Say : Tat Tvam Asi.

### Vichara Sagara - By Nischala Dasa :

- No separate Mind - Required to discover yourself, as Aparoksha Jnanam - Direct - 'I am Brahman'



## **What teaching does?**

- Only status I am 10<sup>th</sup> revealed, No new entity.
- Dasa Purusha not learnt
- Dasa Status revealed through Vakya
- Brahman status revealed through “Tat Tvam Asi “

## **Guru Reveals : You are Brahman :**

- Brahman not new thing / Entity / Person / Deity.
- New status of my own self - which I have been missing through ignorance.
- No new thing / Being is involved.
- Good old being have lost sight of Brahma Bavaha.
- Brahma Bava claiming accomplished.
- Other than 9<sup>th</sup> person - There is 10<sup>th</sup> not as another person but as counting person / self of seeker.

## **“Seeker is sought” :**

- Other than 9 Anatmas, there is Atma - which is oneself / Dasama Purusha = Sakshi / Observer / In discovery of 10<sup>th</sup> and Self - There is Total Relief.
- I have Brahman status which I missed.
- Mei Eva Sakalam Jatam status... (Kaivalyo Upanishad)
- Sarva Adhara status of mine - I have been missing.

## Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātaṁ mayi sarvaṁ pratiṣṭhitam ।  
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [ Verse 19 ]

### Verse 83 :

नवाऽऽभासा नवज्ञत्वात् नवोपाधीन्त्रवात्मना ।  
मिथ्या ज्ञात्वाऽवशिष्टे तु मौनं वेदान्तदिण्डिमः । ८३ ।

*Navābhāsā navajñatvāt navōpādhīn navātmanā,  
Mithyā jñātvā'vaśiṣṭē tu maunaṁ vēdantaḍiṇḍimaḥ. 83*

The above nine limiting adjuncts are mere appearances. The truth of these nine is the knower alone. The knower should Recognise these nine as unreal. Then one remains in silence as the end result of all negation, declares Vedanta. [Verse 83]

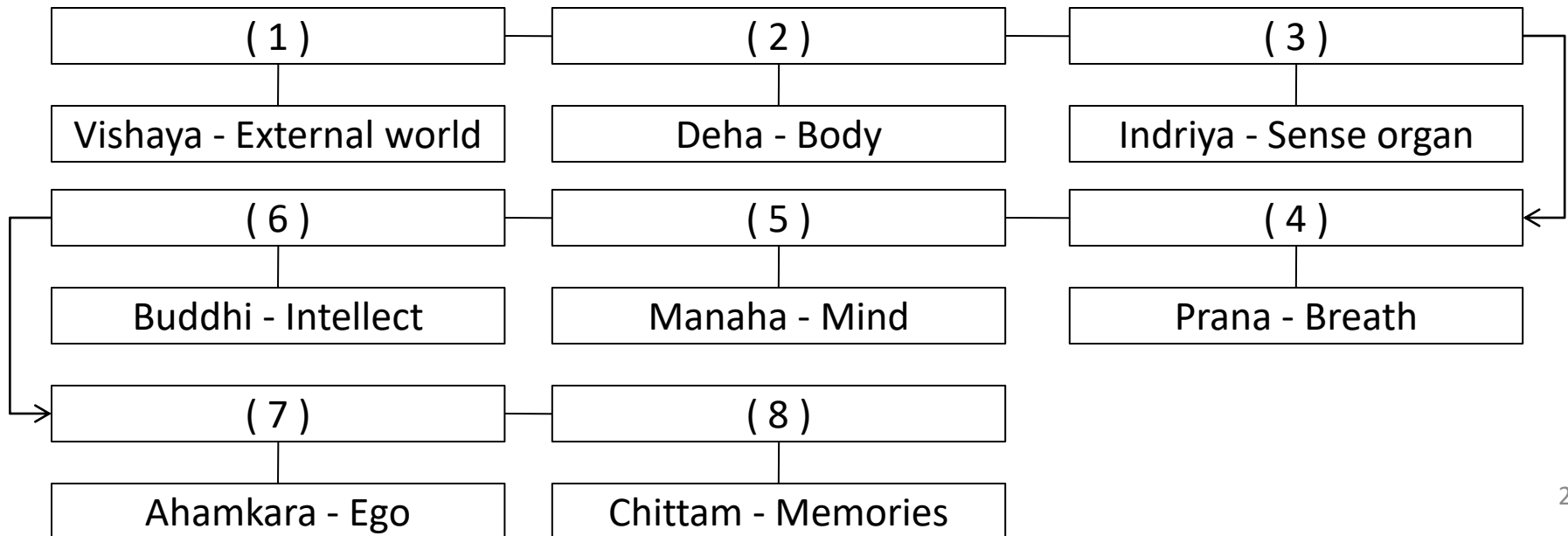
- 1<sup>st</sup> - Not - 10<sup>th</sup>
- 2<sup>nd</sup> - Not - 10<sup>th</sup>
- 9<sup>th</sup> - Neti Neti
- By teaching of guru - Abiding in himself as 10<sup>th</sup>.
- No further talk - Quiet through fulfilment.
- Kunti Putra - Disowned Kunti Putra status, no new Kunti Putra.
- Already experienced - New status
- Understood - Sutra Putra status disowned
  - I am Body / Mind / Ishvara - disowned
  - I am Brahman Jagat Karanam - Adhishtanam.

- I have no claim to Brahman Bava and shed Jeeva Bava.
- Not something to be experienced in Mind
- Brahman status has to be claimed as my own status - Brahman Bava = Binary format / claim Brahman Bava and live life.
- Use Jeeva Bava - in Vyavahara but claim Brahman Bava as ultimate intrinsic nature.

Verbal Mounam	Mental Mounam
- Samsari mind	- Constantly continuous chattering mind many issues, symptom of Samsara

- Jnanam puts end to chattering – Mind

## 9 Anatmas of Vedanta :





## 9) Agyanam / Karana Shariram / Anandamaya Kosha / Experienced as silence.

- When thoughts die... blankness of mind.
- Karana Shariram / Agyanam / Not emptiness / Moola Vidya.
- 9 - Anatmas = 9 Abhasas = Fake self = Upadhis.
- Pseudo mediums - Not real Self - Mistaken as myself - Mind taken as myself.
- Mind is depressed / Disturbed - Not I am disturbed, Mind becomes pseudo / Fake self.
- 9 Pseudo self = 9 Anatmas / 9 Mediums for Atma to transact - in the world - For Vyavahara... Upadhis / Instruments.
- Without 9... Atma is Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।  
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं  
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,  
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram  
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, Uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the Nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [ Mantra 7 ]

### Atma Lakshanam :

- For transaction use Jiva / Jagat / Ishvara - Anatma - Don't commit mistake of taking it (Anatma) as Myself.

- Navatmana - Read for example and Vedanta, 1<sup>st</sup> understand Anatma as Anatma
- Then Anatma as Mithya - Binary format.
- Anatma - Koshacha - Nama Ruptra – Nischaya.
- Mithyatva Nischaya - when everything is dismissed, Atma observer left out!!
- Abiding as Aham Brahmasmi - shut mind - Remain quiet - Relishing Sarva Adhara status.

### Verse 84 :

परमे ब्रह्मणि स्वस्मिन् प्रविलाप्याखिलं जगत् ।  
गायन्नद्वैतमात्मानमास्ते वेदान्तदिण्डिमः । ८४ ।

*Paramē brahmaṇi svasmin pravilāpyākhilam jagat,  
Gāyannadvaitamātmānamāstē vēdāntaḍiṇḍimāḥ. 84*

The seeker of self-knowledge Recognises the supreme reality Brahman as his own essential nature. He resolves the entire universe in that non-dual atman and keeps on singing its glory, declares Vedanta. [Verse 84]

### See 9 Anatma as Mithya!

- World doesn't exist separate from me }  
Therefore not counted as 2<sup>nd</sup> }

### Therefore can't have Raaga and Dvesha???

- No 2<sup>nd</sup> thing other than me.

No Raaga  
Go after  
Pravirthi

No Dvesha  
Go Away  
Nivirthi

Because no world other than me

- Clay - cant Run after pot / Run away from pot, because clay is pot.
- No such thing called pot other than clay.
- 2 Hands - can come together and go away, Clay and pot - 2 words but not 2 things.

**2<sup>nd</sup> :**

- Understand as Nama /Rupa... Vacharambanam doesn't exist.
- This is called swallowing of the world.

**Pravilapanam - is understanding :**

- World is word - Doesn't have separate existence - Nothing called world other than me the Sat Chit Atma.

**Dissolving world into myself - Taittiriya Upanishad :**

- After Mithyatva Nischchaya... Pravilapanam.

**Very good example :**

- Standing in front of 10 mirrors - Experience - 10 reflections...
- Experientially I and 10 mirrors - 10 reflections, I and 10 reflections = 11 experientially.
- Understand reflection as reflection.
- Dog / Parrot - Don't understand  
- Bark / Peek.
- 10 Reflections don't exist separate from me, no attachment / Hatred - No run after / Away.
- This understanding is called Resolution / Pravilapanam of 10 reflections.
- Dissolution = doesn't stop experience of 10 but in my mind as good as not there.

## Similarly for Jnani :

- Experience of body / Mind / Actions / Thoughts / world continues - but world is dissolved in his mind.

## Taittiriya Upanishad :

- Resolve both - Annamaya Kosha into Pranamaya Kosha  
- Pranamaya Kosha into Manomaya Kosha - Vijnanamaya Kosha into - Anandamaya Kosha.

## Vyashti and Samashti in Mind :

- Annamaya and Annam Brahma
- Pranamaya Kosha and Pranam Brahma
- Resolve Kosha and Parallely Prapancha also Sthula Sharira and Prapancha.
- At Pralayam - Parallely resolved, Micro and Macro. Then alone I will be left.

## Having swallowed :

- Vishva and Viraat
    - Teijasa and Hiranyagarbha
    - Pragya and Ishvara
- } Remain As Brahman
- I am Jahan Khan - Tuje Khan, Eater of world - Eater of you!
  - You are the eater of the world, I am your eater.
  - Ishvara resolves everything into himself.

## Brahman Jnani :

- I am eater of Ishvara...
- In Supreme Brahman - Svasmin which is myself - Not Sthula / Sukshma... Sakshi Chaitanyam.
- Everything resolved - I have become Advaita Atma.
- Nothing to do / To achieve / 4 Purusharthas achieved.

## Gita :

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः।  
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ ३.१७ ॥

However, suppose there is a man who loves the self alone, who is happy with the self alone, and who is contented with the self (Alone) There is nothing to be accomplished for him. [ Chapter 3 - Verse 17 ]

- Singing his own glory - “Advaita Atma “
- Vedanta Vakyasmi Sada Na Mantaha - Kaupika Vantaha.

## Glory of Jnani :

- Enjoying teaching of Advaita Atma.

## Taittiriya Brighu Valli :

- Samagana Nasti – Aa – Ooha.....

Aham Annam / Annam / Anandaya Agam Annado...

} Song of wise - I am Brahman

## Taittiriya Upanishad :

हा३ वु हा३ वु हा३ वु ।  
अहमन्नमहमन्नमहमन्नम् ।  
अहमन्नदो३ऽहमन्नादो३ऽहमन्नादः ।  
अहगं श्लोककृदहगं श्लोककृदहगं श्लोककृत् ।  
अहमस्मि प्रथमजा ऋता३स्य ।  
पूर्वं देवेभ्योऽमृतस्य ना३ भायि ।  
यो मा ददाति स इदेव मा३ वाः ।  
अहमन्नमन्नमदन्तमा३द्भि ।  
अहं विश्वं भुवनमभ्यभवा३म् ।  
सुवर्न ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

*Hā3 vu hā3 vu hā3 vu,  
aham-annam-aham-annam-aham-annam,  
aham-annādo3-'ham-annādo3-'ham-annādaḥ,  
ahagm śloka-kṛd-ahagm śloka-kṛda-hagm śloka-kṛt,  
aham-asmi prathamajā ṛtā3-sya,  
pūrvam devebhyo-'mṛtasya nā3 bhāyi,  
yo mā dadāti sa edeva mā3 vāḥ,  
aham-annam-annam-adantamā3-'dmi,  
aham viśvaṁ bhuvanam-abhya-bhavā3m,  
suvarna jyotiḥ, ya evaṁ veda, ity-upaniṣat.*

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of the food, I am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka I the am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad. [III – X – 6]

- I alone appear as everything in creation.
- Aham Eva Idagum Sarvam - Remains as Jeevan Mukta.

### Verse 85 :

प्रतिलोमानुलोमाभ्यां विश्वारोपापवादयोः ।  
चिन्तने शिष्यते तत्त्वमिति वेदान्तडिण्डिमः । ८५ ।

*Pratilōmānulōmābhyām viśvārōpāpavādayōḥ,  
Cintanē śiṣyatē tattvamiti vēdāntaḍiṇḍimaḥ. 85*

From atman arises the space; from space the air; from air the fire; from fire the waters; and from waters the earth. This is the nature's order. The universe is superimposed on reality in this order. This superimposition can be negated in the reverse order by (Cognitively) resolving successively earth into water, waters into fire, fire into air, air into space and finally space into Atman the irreducible remainder which is the reality, declares Vedanta. [Verse 85]

- Adhyaropa / Apavada - Prakriya / Nyaya - Methodology.
- Temporary acceptance, later negation of entire world.

Resolves introduction	
Pot world	Clay Atma

- Not 2 entities / 2 Namas one substance Atma

### 1<sup>st</sup> Stage by Guru : Adhyaropa :

- Product in my hand - Made by potter, hidden Agenda – Negation of pot.
- Clay is cause of pot.

### Is there a thing called pot other than clay? Study inside / outside

Other than clay	No Pot
- Clay Alone is Karanam	- Only Name - No Substance

- Pot Drishti replaced by clay Drishti.

### 2) When I accepted pot before, clay called Karanam :

- Once pot is dismissed, clay not called Karanam.
- Clay doesn't have status of Karanam by itself - it is Karya Karana Vilakshana.
- Previously searching for clay.
- Once you have Clay Darshanam, you will not search pot.
- Similarly when we have world Darshanam - Search for God - complain that God never comes.

### After Guru's Vakyam and Shastram :

- We have only God Darshanam.

## Where is the world? not able to find world :

- What I mistook as world is God.

### Gita :

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम्।  
ब्रह्मैव तेन गन्तव्यं ब्रह्म कर्म समाधिना ॥ ४.२४ ॥

The ladle is Brahman. The offering is Brahman. It is offered into the fire of Brahman by Brahman. Brahman alone is to be reached by him who sees Brahman in every action. [ Chapter 4 - Verse 24 ]

- Brahma Tas Mei Purastat... Dakshinat... Utterance.
- Not going to discover Supra cosmic God... Doesn't exist.

Adhyaropa	Apavada
- There is pot / world	- Clay / God alone, exists - Sat / Chit / Ananda, no world

### Adhyaropa :

- Accept pot / Product - Clay - is cause Upto introduction of clay is Adhyaropa.

### Apavada - Knock-out :

- No pot... Clay - Not Karanam.
- No 2<sup>nd</sup> thing to talk about...

### Aparoksha Anubuti :

- Karyehi - Karai - Pasyet.



## Lecture 22

### Verse 85 :

प्रतिलोमानुलोमाभ्यां विश्वारोपापवादयोः ।  
चिन्तने शिष्यते तत्त्वमिति वेदान्तदिण्डिमः । ८५ ।

*Pratilōmānulōmābhyāṃ viśvārōpāpavādayōḥ,  
Cintanē śiṣyatē tattvamiti vēdāntaḍiṇḍimaḥ. 85*

From atman arises the space; from space the air; from air the fire; from fire the waters; and from waters the earth. This is the nature's order. The universe is superimposed on reality in this order. This superimposition can be negated in the reverse order by (Cognitively) resolving successively earth into water, waters into fire, fire into air, air into space and finally space into Atman the irreducible remainder which is the reality, declares Vedanta. [Verse 85]

### Adhyaropa :

- Accept existence of pot.
- Product / Nama Rupa - Born out of clay, No pot other than clay.
- Pot Drishti replaced by clay Drishti.  
Karya Drishti replaced by Karana Drishti.
- When Karana Drishti comes, Pot Darshanam negated, No pot other than clay.
- Negation called Pot Nisheda or Apavada.
- Once pot negated as Karya... clay can't be called Karanam.
- Karanam relevant when pot is accepted.
- When pot is negated, clay negated - Karana status of clay negated.

### 1<sup>st</sup> Karya Nisheda - 2<sup>nd</sup> :

- Karanatva Nisheda - Apavada.

- After Adhyaropa and Apavada - Karanam / Karyam words don't exist.
- In Dvaitam 2 words exist.
- Clay neither Karyam / Karanam, exists.
- Only Karya Karana Vilakshana, exists.
- Brahman = Karanam - When I see Pancha Dhuma in Anuloma Krama of Srishti.
- Order of Akasha / Vayu / Agni / Jalam / Prithvi - Each Karanam w.r.t. later.

Karana	Karyam
- Jalam	- Prithvi
- Agni	- Jalam
- Brahman	- Akasha

- Seeing Srishti from Karanam to Karyam is Anuloma Kramaha

- Adhyaropa talks place only in Anuloma Kramaha.
- Etasmat Atmanaha - Akasha Sambutaha...
- When you start negation... its Adhyaropa.
- In Apavada, order reversed.

### Apavada :

- Don't start from Brahman... Start from Prithvi.

Adhyaropa	Apavada
<ul style="list-style-type: none"> <li>- Brahman - Akasha - Vayu - Agni – Jalam - Prithvi</li> <li>- Anuloma Kramaha</li> <li>- See from Karanam to Karyam</li> </ul>	<ul style="list-style-type: none"> <li>- Prithvi - Jalam - Agni - Vayu Akasha - Atma / Brahman</li> <li>- No Prithvi - other than Jalam because Jalam is Karanam</li> <li>- Karanam (Jalam) - Pratiloma Kramaha</li> <li>- Karyam (Prithvi) - See from Karyam to Karanam</li> </ul>

- Prithvi negated by dissolving into Agni, Agni negated by dissolving Vayu.
- Dissolving in terms of understanding not physically...
- Brahman = Moola Karanam.
- All Pancha Butas negated - Karya Nisheda in Pratiloma - (Reverse order) Laya Krama.
- Once Karyam negated, Brahman not call Karanam, it is Karya Karana Vilakshanam.
- Eka Meva Sadimana Karana... Brahman Tattwa Maya Bavayatmani.

### Apavada :

- Karyehi Karanam Pashyet.

Regular order	Reverse order
<ul style="list-style-type: none"> <li>- Origination to dissolution of Universe</li> <li>- Brahman Akasha → Bumi</li> </ul>	<ul style="list-style-type: none"> <li>- Bumi... Akasha Brahman</li> </ul>

- What remains is reality / Brahman – like clay.
- This is method of 'Mind' in Panchikaranam.

## ‘Nididhyasanam’ - Grantha :

- Meditate on Arrival of Panchabutas and dissolution of Panchabutas.

## Taittiriya Upanishad : Pravilapanam

- Don't look for Brahman - one who is looking for is Brahman.

## Verse 86 :

नामरूपाभिमानस्स्यात्संसारस्सर्वदेहिनाम् ।  
सच्चिदानन्ददृष्टिस्स्यान्मुक्तिर्वेदान्तदिण्डिमः । ८६ ।

*Nāmarūpābhimānassyāt saṁsārassarvadēhinām,  
Saccidānandadr̥ṣṭissyānmuktirvēdāntaḍiṇḍimāḥ. 86*

When a person is committed to the things of the world(Name and form) as 'Me' and 'mine', he is caught in the life of becoming. This is true with every human being. On the other hand, if one gains the vision of existence-Awareness-happiness, that is the liberation, thus declares Vedanta. [Verse 86]

- After Adhyaropa - Apavada Nyaya - Brahman alone in form of Satchit Ananda Svarupa....
- Perception of world / Pot continues even after understanding no pot other than clay / Brahman.
- Use pot / world only for Vyavahara - Transaction - No substance.
- Don't hold to world / Nama / Rupa for security, no pot of its own.
- Use pot... Remember - No pot = wisdom!! Understand... No such thing called world.
- Brahmeiva Amrutam Purastat...
- When you miss Brahman and get attached to world, you develop Aham and Mamakara - Then life is Burden - 5<sup>th</sup> capsule.

## Nama Rupa Abhimana is obsession :

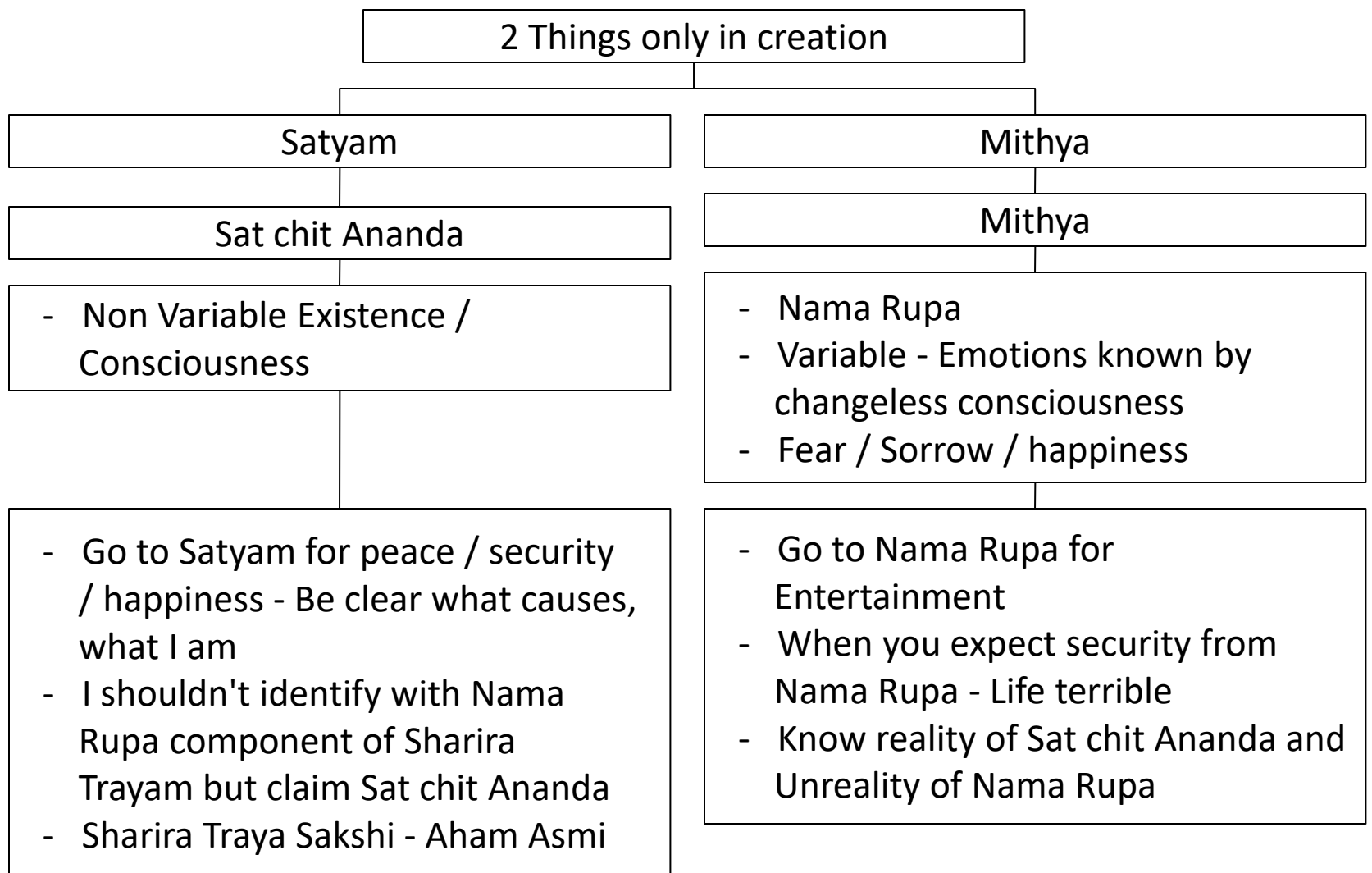
- Attachment in Nama / Rupa / Pancha Anatmas are obsession - (Possessions / profession / family / Mind / Body )... don't get hooked.
- Remain like lotus leaf in water.
- Be in world / water - don't get wet in water / world wetness is attachment.
- Anxiety is indicator for attachment, with Sat chit Ananda Drishti... Remembering no world other than Sat chit Ananda – Brahman.
- Remember when Ahamkara and Mamakara is there - Practicing this is 'Nididhyasanam'.
- Only 'Nididhyasanam' - Sat Chit Ananda Drishti /Brahman Drishti alone gives relief from Samsara.

## Verse 87 :

सच्चिदानन्दसत्यत्वे मिथ्यात्वे नामरूपयोः ।  
विज्ञाते किमिदं ज्ञेयमिति वेदान्तडिण्डिमः । ८७ ।

*Saccidānandasatyatvē mithyātvē nāmarūpayōḥ,  
Vijñātē kimidaṃ jñēyamiti vēdāntaḍiṇḍimaḥ. 87*

'When once it is known that existence-awareness-happiness is the reality and names and forms are unreal', Vedanta demands, 'is it necessary to explore this world further?' [Verse 87]



**Once this is known : Mundak Upanishad :**

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।  
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

śaunako ha vai mahāśālo'ṅgirasam vidhivadupasannaḥ papraccha |  
kasminnu bhagavo vijñāte sarvamidaṁ vijñātaṁ bhavatīti || 3 ||

The great householder Saunaka duly approaching Angira in the prescribed manner asked. “What is that, my lord, having known which all these become known? [ 1 - 1- 3 ]

## Gita :

- Yat Jnatva Deha Booya Yatu... Jnatvya Avasishyate....
- Life's mission over once we know this.
- Know thing as hobby.
- For Poornatvam - This knowledge alone is important.

## Verse 88 / 93 :

सालम्बनं निरालम्बं सर्वालम्बावलम्बितम् ।  
आलम्बे नाखिलालम्बमिति वेदान्तदिण्डिमः ।८८।

*Sālabanam nirālabam sarvālabāvalambitam,  
Ālabhēnākhilālabamiti vēdāntaḍiṇḍimāḥ. 88*

Brahman is the substratum for all the attributes (The entire universe); yet it has no attributes intrinsically, hence, being the ultimate substratum, it sustains the entire universe as the ultimate ground or arena of everything, and at the same time, from its own stand-point, it sustains nothing, for, there is none other than itself, declares Vedanta. [Verse 88]

- World has dependent existence.
- Because universe is Karyam, Sa - Alambanam = Jagat.
- Brahman = Nir - Alambanam - Has independent existence.
- Book Supported - Desk - Relative support  
- Brahman - Absolute supporter.

## Supporter :

- Desk / Diaz / Floor / Earth / water / Fire / Air / Space / Brahman - Attyantika support, Ultimate Support  
Apekshika Support relative Support
- Brahman support of all support = Sarva Alambanam Alambitham, ultimate support of all creation.
- Aim of seeker - Instead of - Depending on relative (Apekshika) Support depend on ultimate support (Atyantika).

## Gita : Reply on me 'Bhagawan'

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते।  
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ९.२२ ॥

To those men who worship me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (yoga) by them, and preserve for them what they already possess (Kshema). [ Chapter 9 – Verse 22]

- When person goes to Brahman - ultimate support, he discovers Brahman is he himself.
- Seeker becomes Brahman which is supporter of everything.
- Once I understand I am Sarva Adhara - Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम्।  
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।  
mayi sarvaṁ layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [ Verse 19 ]



- Then don't seek security but give security to others.
- This is switching from  $\Delta$  to II format.
- In  $\Delta$  format, seek security, in II format - Give / Offer security.

**Ask :**

- Do I seek security or offer security, Seeking means  $\Delta$  - Offering means II.

**Verse 89 :**

न कुर्यात् न विजानीयात् सर्वं ब्रह्मेत्यनुस्मरन् ।  
यथा सुखं तथा तिष्ठेत् इति वेदान्तडिण्डिमः ।८९।

*Na kuryāt na vijāniyāt sarvaṁ brahmētyanusmaran,  
Yathā sukhaṁ tathā tiṣṭhēditi vēdāntaḍiṇḍimāḥ. 89*

The enlightened person sees everything as Brahman. He may not act or he may not try to know anything in particular. He remains happily as Brahman, proclaims Vedanta. [ Verse 89 ]

- After discovering II format reduce your transactions.

**Indications :**

- Over transaction means you forget teaching.
- Transactions make me forget my nature.
- Therefore retain minimum - Transaction which doesn't make forget my nature / Teaching.
- Reduce Karmeindriya / Jnanindriyas Vyavahara, Reading Anatma - Aparā vidya Vyavahara.
- Sarvaṁ Brahman Anusmaran, everything is Brahman.

### Example :

- Grain Sticking to middle pole of Stone grinder which doesn't move.
- Those who have practiced Sarvagathi to Atma / Sakshi - Are Sticking to the pole.
- Grinding experiences of life stick to Atma-pole, it will not crush you.
- Safe Jiva in Nididhyasanam = Safe grain in pole.

### Verse 90 :

स्वकर्मपाशवशाः प्राज्ञोऽन्यो वा जनो ध्रुवम् ।  
प्राज्ञस्सुखं नयेत्कालमिति वेदान्तडिण्डिमः । ९० ।

*Svakarmapāśavaśaḥ prājñō'nyō vā janō dhruvam,  
Prājñassukhaṁ nayētkālamiti vēdāntaḍiṇḍimaḥ. 90*

Whether a person is enlightened or otherwise, he has to reap the results of his earlier actions (Which have given birth to this body). The enlightened person spends the time of his life with happiness, declares Vedanta. [ Verse 90]

- Jnani Atma both have to go through Prarabda, experiences - No escape.
- Jnani will not resist Anatma's karmas, willing to go through - Impact not there.
- Resistance magnifies pain, Non Resistance De Magnifies pain.
- Prarabda is Mithya, I am Satyam.
- Handover body / Mind to Prarabda and Remain as Atma.
- Neighbours Prarabda - I am free!
- When unfavourable Prarabda comes, Jnani's peace not dented.

## Verse 91 :

न विद्वान् सन्तपेच्चित्तं करणाऽकरणो ध्रुवम् ।  
सर्वमात्मेति विज्ञानात् इति वेदान्तडिण्डिमः । ९१ ।

*Na vidvān santapēccittaṃ karaṇā'karaṇō dhruvam,  
Saravamātmēti vijñānāt iti vēdāntaḍiṇḍimāḥ. 91*

The enlightened person is not tormented whether he is engaged in actions or not. This is so because, declares Vedanta. He has firm knowledge that everything is Atman alone. [ Verse 91 ]

- Jnani doesn't allow Prarabda to disturb, because of detachment and Willingness to go through Prarabda(Present Experience)
- We think of part omission and commissions, even if present good.
- Jnani doesn't dwell on part, no regrets / Guilt's, to disturb Omissions.

Karanam	Akaranam
Past doing / Commissions	Past Omissions / Not doing

} Both doesn't Affect

## Taittiriya Upanishad :

एत ह वाव न तपति । किमहं साधु नाकरवम् ।  
किमहं पापमकरवमिति । स य एवं विद्वानेते आत्मान स्पृणुते ।  
उभे ह्येवैष एते आत्मान स्पृणुते । य एवं वेद । इत्युपनिषत् ॥ २ ॥

etagn-ha vava na tapati | kimahagn-sadhu nakaravam |  
kimaham papam-akaravamiti | sa ya evam vidvanete atmanagn sprnute |  
ubhe hyevaisa ete atmanagn-sprnute | ya evam veda, ityupanisat || 2 ||

Such thoughts “Why have I not done what is good? Why have I committed a sin?” certainly do not come to distress a man of experience of the Truth. He who knows thus, regards both these as the Atman. Verily, both these are regarded by him who knows thus, as only Atman. Thus ends the Upanishad. [II – IX – 2]

- By seeing everything as Atma, omission and commission as Mithya - Doesn't deserve focussed dwelling!
- Converts regrets and omissions into 'Nididhyasanam' time.

### Verse 92 :

नैवाभासं स्पृशेत्कर्म मिथ्योपाधिमपि स्वयम्।  
कुतोऽधिष्ठानमत्यच्छमिति वेदान्तडिण्डिमः । ९२ ।

*Naivābhāsaṃ spr̥śēt karma mithyōpādhimapi svayam,  
Kutō'dhiṣṭhānamatyacchamiti vēdāntaḍiṇḍimaḥ. 92*

Action cannot on its own taint even the reflection (Of the Awareness in the mind, namely the witness), which is but a limiting adjunct. Where is the question of the action tainting the Substratum, the Awareness, demands Vedanta. [ Verse 92 ]

- Events in life of Jnani can't affect.
- Reflecting Consciousness itself - Chidabasa not affected by impurities and not Original Consciousness.
- Koovam river can't affect Pratibimba Surya.
- Reflected sun in surface of river - Impurity of river, can't reflect Pratibimba Surya.
- Then what to talk of Bimba Sun Chidabasa not affected by Samsara impurity.
- I am chit - Not Chidabasa.
- Karma doesn't affect Pratibimba Chaitanyam.

### What is Pratibimba Chaitanyam?

- It is in contact with 2 Upadhis, body and mind.
- Reflecting Consciousness - Associated with Reflected Medium - will not get impurity of reflecting material.

- Reflecting face will not have scratches on the mirror.
- When reflected face is not affected by mirrors Scratches, what to talk of original face / Consciousness which is higher order of reality.
- Chidabasa is lower order of reality can't affect chit.
- As chit, not afraid of Sanchita / Agami / Prarabda... I am extremely pure.

### Verse 93 :

अहोऽस्माकमलं मोहैरात्मा ब्रह्मेति निर्भयम् ।  
श्रुतिभेरीरवोऽद्यापि श्रूयते श्रुतिरञ्जनः । ९३ ।

*Ahō'smākamalam mōhairātmā brahmēti nirbhayam,  
Śrutibhērīravō'dyāpi śrūyatē śrutirañjanah. 93*

What a wonder! enough of delusions for us! the drum beat of the Vedas declaring fearlessly that Atman is indeed Brahman is being heard even now. What a pleasant message it is! [ Verse 93 ]

### Conclusion in Verse 93 and 94 :

- Enough of confusion of Samsara screen.
- Tired of sob stories
- Atma Nirbayam Brahman.
- I am fearless Brahman.
- Submerging wonderful drum of Vedanta you are waiting.
- If you adjust ears - Can hear Dindima - All Samsara screams will go away.
- Sruti Ranjana... Pleasing to ears... Samsara complaints not pleasing.
- Replace Samsara screen by Dindima.

## Verse 94 :

वेदान्तभेरीझङ्कारः प्रतिवादिभयङ्करः ।  
श्रूयतां ब्राह्मणैश्श्रीमद्वक्षिणामूर्त्यनुग्रहात् । ९४ ।

*Vēdāntabhērijhaṅkāraḥ prativādibhayaṅkaraḥ,  
Śrūyatām brāhmaṇaiśśrīmaddakṣiṇāmūrtyanugrahāt. 94*

The followers of the Vedas come to listen to the drum beat of Vedanta by the grace of the lord Dakshinamurthy, this sound is frightening to those who argue against the Vision of Vedanta. [ Verse 94 ]

- Vedanta frightening to those attached to Dvaitam - A threat to then.

For Dvaitis	For Advaitins
Bayankaram	Sruti Ranjanam

- Brahmanas - Has Sraddha in Shastric Pramanam.
- They hear by grace of Dakshinamurthy.

## Important Slokas :

- Verse 5, 6, 7, 12, 16, 17, 19, 20, 26, 27, 30, 31, 35, 38, 39, 40, 49, 67, 71, 76, 87.